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THE

COMPLETE MANUAL

OF

CATHOLIC PIETY;

CONTAINING

A SELECTION OF FERVENT PRAYERS,

PIOUS REFLECTIONS, AND SOLID INSTRUCTIONS,

ADAPTED TO EVERY STATE OF LIFE.

TO WHICH IS ANNEXED A SUPPLEMENT, CONTAINING EXCELLENT AND APPROVED DEVOTIONS, WITH THE EPISTLES AND GOSPELS FOR ALL THE SUNDAYS AND FESTIVALS OF THE YEAR.

BY THE REV. WILLIAM GAHAN, O.S.A.

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PREFACE.

Of all the means we can employ for our advancement in the great affair of our salvation, Prayer is certainly one of the most powerful. Saint Augustin calls it the Key of Heaven, that unlocks the treasures of God, and gives us free access to the riches of his divine bounty. It was by prayer that Elias, when he pleased, opened and shut the sluices of heaven, and caused fire to descend from above to consume his sacrifice. It was by prayer that Joshua caused the sun to stop in the midst of its course. The prayer of Moses contributed more to the signal victory obtained by Joshua over the army of the Amalekites, than all the weapons of Israel: for as long as his hands were raised up to heaven, his prayers drew down a blessing on the people of God: but no sooner did he let his hands fall, (being unable to keep them in that painful posture,) and had ceased from prayer, than the Amalekites began to prevail.

But if Prayer be so powerful, it is no less necessary: our poverty and indigence; our manifold wants, infirmities, and miseries; the various dangers to which we are continually exposed; the frequent temptations we have to encounter; our absolute insufficiency of ourselves, and inability to do the least good without the grace of God; are corroborating proofs of the indispensable necessity of Prayer.

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Though every good gift comes from the Father of Lights, who knows our wants, and is always inclined to relieve us, yet he requires that we have recourse in all our necessities, corporal and spiritual, to the throne of his mercy, under the assurance that whatever we ask with confidence, humility, piety, and perseverance, in the name of JESUS, shall be granted.

However, the idea of Prayer is not to be confined to that of Petition, as frequently happens. Many Christians, indeed, pray to God; but where are they to be found, who, like David, are incessantly employed in singing the mercies of the Lord, and have the remembrance of them deeply engraven in their hearts? They call upon God, to represent to him their wants, either temporal or spiritual; they appear only in his presence with a hand lifted up to receive, as if they imagined he was indebted to them, and that he never gave them enough. They have a heart but to wish, and a tongue but to ask. Their wants are eloquent and pressing, their gratitude cold and silent; for how seldom do they think of appearing before him to bless and praise him, and to celebrate the wonders of his love for us! Alas! to recollect his benefits, to thank him for them, to feel confused at the sight of their own ingratitude, to excite themselves, from this motive, to confidence and love, to be ready to do all, to suffer all, for a God who has shown them so much goodness, is a practice which is known but to a small number of fervent souls. We are all earnest in asking; but in general so deficient in thanksgiving, that, like the Lepers in the Gospel, it is to be feared not above one in ten gives due thanks to God for the blessings received.

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Nevertheless, nothing would be more pleasing to God, nor more proper to draw down upon us new graces.

To facilitate, therefore, the exercise of this important duty, certain forms of vocal prayers have always been recommended, particularly such as have been used by the Saints, and drawn from the divine Psalms, which are so full of sublime ideas, of tender sentiments of piety, of fervent aspirations, of transports and raptures in God, that all the subjects of Prayer which are suitable either to the penitent way, the illuminative way, or the unitive way, are to be met with therein.

The Manual now offered to the piety of Irish Catholics, will be found, on a diligent perusal, to have no small claim to this merit. The many editions it has gone through, the high esteem it is held in by interior souls, the constant and universal demand for it, is all we shall say in its praise.

To render it still more acceptable and more complete, the present edition has been very considerably enlarged, improved, and enriched with Instructions and Devotions for Confirmation; with an explanation of the Latin Liturgy, and of the Ceremonies used in the sacrifice of the Mass, and different pious methods of assisting thereat; with particular Devotions for every day in the Week; in short, with a great variety of Sacred Hymns of praise and thanksgiving, and of spiritual Exercises of Piety for several occasions, taken from the most approved Books of Devotion in the French and English Language.*

* See the Supplement attached to this Book.

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A TABLE OF MOVEABLE FEASTS.

Year of our Lord.	Dominical Letter.	Ash-Wednesday.	Easter-Sunday.	Ascension Thursday.	Whit-Sunday.	Corpus Christi.	1st Sunday in Advent.
1844	GF	21 Feb.	7 Apr.	16 May	26 May	6 June	1 Dec.
1845	E	5 Feb.	23 Mar.	1 May	11 May	22 May	30 Nov.
1846	D	25 Feb.	12 Apr.	21 May	31 May	11 June	29 Nov.
1847	C	17 Feb.	4 Apr.	13 May	23 May	3 June	28 Nov.
1848	BA	8 Mar.	23 Apr.	1 June	11 June	22 June	3 Dec.
1849	G	21 Feb.	8 Apr.	17 May	27 May	7 June	2 Dec.
1850	F	13 Feb.	31 Mar.	9 May	19 May	30 May	1 Dec.
1851	E	5 Mar.	20 Apr.	29 May	8 June	19 June	30 Nov.
1852	DC	25 Feb.	11 Apr.	20 May	30 May	10 June	28 Nov.
1853	B	9 Feb.	27 Mar.	5 May	15 May	26 May	27 Nov.
1854	A	1 Mar.	16 Apr.	25 May	4 June	15 June	3 Dec.
1855	G	21 Feb.	8 Apr.	17 May	27 May	7 June	2 Dec.
1856	FE	6 Feb.	23 Mar.	1 May	11 May	22 May	30 Nov.
1857	D	25 Feb.	12 Apr.	21 May	31 May	11 June	29 Nov.
1858	C	17 Feb.	4 Apr.	13 May	23 May	3 June	28 Nov.
1859	B	9 Mar.	24 Apr.	2 June	12 June	23 June	27 Nov.
1860	AG	22 Feb.	8 Apr.	17 May	27 May	7 June	2 Dec.
1861	F	13 Feb.	31 Mar.	9 May	19 May	30 May	1 Dec.
1862	E	5 Mar.	20 Apr.	29 May	8 June	19 June	30 Nov.
1863	D	18 Feb.	5 Apr.	14 May	24 May	4 June	29 Nov.
1864	CB	10 Feb.	27 Mar.	5 May	15 May	26 May	27 Nov.
1865	A	1 Mar.	16 Apr.	25 May	4 June	15 June	3 Dec.
1866	G	14 Feb.	1 Apr.	10 May	20 May	31 May	2 Dec
1867	F	6 Mar.	21 Apr.	30 May	9 June	20 June	1 Dec.
1868	ED	26 Feb.	12 Apr.	21 May	31 May	11 June	29 Nov.
1869	C	10 Feb.	28 Mar.	6 May	16 May	27 May	28 Nov.
1870	B	2 Mar.	17 Apr.	26 May	5 June	16 June	27 Nov.
1871	A	22 Feb.	9 Apr.	18 May	28 May	8 June	3 Dec.
1872	GF	13 Feb.	31 Mar.	9 May	19 May	30 May	1 Dec.
1873	E	26 Feb.	13 Apr.	22 May	1 June	12 June	30 Nov.
1874	D	18 Feb.	5 Apr.	14 May	24 May	4 June	29 Nov.

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FEASTS AND FASTS

THROUGHOUT THE YEAR.

HOLY-DAYS ON WHICH THERE IS A STRICT OBLIGATION TO HEAR MASS, AND REFRAIN FROM SERVILE WORKS.

ALL Sundays in the Year.
Ascension of our Lord.
Corpus Christi.
January 1—The Circumcision of our Lord.
January 6—The Epiphany.
March 17—The Feast of St. Patrick.
March 25—The Annunciation of the B. V. M.
June 29—St. Peter and St. Paul.
August 15—Assumption of the B. V. M.
November 1—Feast of All Saints.
December 25—Nativity of our Lord Jesus Christ.

[The obligation is taken away on all other days, by decrees of Popes Pius VI. and VIII.]

FASTING DAYS ON ONE MEAL.

ALL the Days in Lent, except Sundays.
The Eve of Whitsuntide.
The Quarter-tenses, or Ember-days, being the Wednesdays, Fridays, and Saturdays, next after the first Sunday of Lent; after Whit-Sunday; after September 14th; and after December 13th.
The Eves of St. Peter and St. Paul; of the Assumption of the B. V. Mary; of All Saints; and of Christmas-day.
The Fridays and Saturdays in Advent.

DAYS OF ABSTINENCE FROM FLESH MEAT.

All the Sundays in Lent, except when the use of meat is allowed by the Archbishop or Bishop of the diocess.
All the Fridays throughout the Year.

N.B.—Eggs are forbidden on Fridays, when a fast falls on them; and if a Fasting Day fall on a Sunday, the fast is kept on the Saturday before. If Christmas-day fall on a Friday, neither fast nor abstinence is observed.

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N.B.—The Catholic Church commands all her children to be present at the great Eucharistic Sacrifice, which we call the Mass, and to rest from servile work, on Sundays and Holy-days. Secondly—To abstain from flesh on all the days of fasting and abstinence, and on fasting days to eat but one meal. Thirdly—To confess their sins at least once a year Fourthly—To receive the blessed sacrament at least once a year, and that at Easter, viz., between *Palm* and *Low* Sundays.

*** The time appointed in the Archdiocese of Dublin, for complying with the Easter Duty, begins an Ash-Wednesday, and terminates on Ascension Day. They who, without some reasonable cause, neglect this important duty, are liable to be excommunicated whilst living, and when they die, to be deprived of christian burial, according to the fourth Council of Lateran, can. 21.

MARRIAGE cannot be contracted by persons within the fourth degree of kindred without a dispensation, and if attempted is invalid. Spiritual kindred, contracted by baptism or confirmation, is an impediment.

Clandestine marriage is that which is not performed by the pastor of one of the party, with certificate, or by another priest, with his license, and in the presence of two or three witnesses.

Clandestine marriages are unlawful, and forbidden by the church; and are null or invalid in all the diocesses of Ireland, as the Decree of the Council of Trent, which annuls clandestine marriages, has duly been received in them all, 2nd December, 1827, and was in force thirty days after, or 1st January, 1828.

The solemnizing of marriage is forbidden from the first Sunday in Advent till after Twelfth-day; and from the beginning of Lent till Easter-Sunday. At all other times it may be solemnized.

PLENARY INDULGENCES are granted to the faithful of this kingdom by complying with the usual conditions:—On the feast of St. Patrick, or any day within the octave. Item, on the feast of SS. Peter and Paul, or any day within the octave. Item, at the hour of death, to such as devoutly invoke the sacred name of Jesus, at least with

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the heart. The other Indulgences which are granted to the faithful of the Archdiocess of Dublin, on the feasts of the Nativity of our Lord, the Circumcision, the Epiphany, the Resurrection, the Ascension, Pentecost, Corpus Christi, on the five principal festivals of the Blessed Virgin, and the feast of All Saints, &c., are commonly published from the altars.

Note.—By an Indulgence is meant a relaxation or remission of the temporal punishment due to sins already forgiven, both as to the guilt and eternal punishment. Some Indulgences are called *plenary;* because, when the full effect of them is gained, they remit all the debt of temporal punishment: others are called *partial;* for example, an Indulgence of forty or an hundred days, or of three, seven, ten, fifteen, or more years; because the penitent is only thereby released in part, or from such a proportion of the debt of temporal punishment as was formerly enjoined by the penitential canons, according to the enormity of the crimes committed, and as would have been remitted by God, had the penitent undergone, for such a space of time, the severe canonical penances which were in use in the Church until the twelfth century.

The direct and immediate effect, therefore, of an Indulgence is, to remit the debt of temporal punishment, and not to pardon or remit sin, as it supposes sin already forgiven. But the sinner's repentance being seldom so perfect as to release him entirely from the whole punishment he deserves, on account of the injury he has committed against the Divine Majesty, there usually remains some debt of temporal punishment to be discharged, either in this world or in the next. For though the mercy of God is moved by a true repentance, to pardon the guilt and eternal punishment due in hell for mortal sin; yet his justice often substitutes in its place, and reserves some debt of temporal punishment, to which the repenting sinner is liable on account of his past sins; as appears evidently from several remarkable instances recorded in holy writ, particularly Adam, King David, Manasses, the Israelites, &c.

It is to discharge and cancel this debt of temporal punishment, that works of penance are enjoined in the sacred tribunal of Confession; and that the Catholic Church, like a compassionate and indulging mother, opens

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her spiritual treasures from time to time, to supply the wants and make up the deficiency of her children. In virtue of the power given to her by Jesus Christ, and in imitation of St. Paul, (2 Cor. x.) and several other renowned doctors and pastors who flourished in the purest ages of Christianity, she grants indulgences to such of the faithful as are properly disposed, and apply with fervour to those works of piety and religion, charity and penance, that are required on their part, as conditions necessary to gain the benefit of an indulgence.

THE MANNER OF LAY PERSONS BAPTIZING AN INFANT IN DANGER OF DEATH.

TAKE common water, pour it on the head or face of the child, and while you are pouring it, say the following words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

THE ROMAN CALENDAR

FOR THE KINGDOM OF IRELAND:

CONTAINING

The Feasts and Fasts of the said Kingdom, the Irish Saints, and Patrons of each Diocess; all on their proper days.

EXPLANATIONS.

The Festivals of the Holy-Days are in SMALL CAPITAL LETTERS.
The Irish Saints are marked in *Italic Letters*.
The Founders of Religious Orders are marked thus. †
Note.—Ap. signifies Apostle, M. Martyr, B. Bishop, Ab. Abbot, C. Confessor, V. Virgin, D. Diocess.

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CALENDAR.

JANUARY, 30 DAYS.

1 CIRCUMCISION of our Lord.
2 Octave of S. Stephen. In the Diocess of Limerick, S. *Munchin*, B. and C.
3 Octave of S. John, Apostle and Evangelist.
4 Octave of Holy Innocents.
5 S. Telesphorus, Pope and Martyr. Vigil.
6 EPIPHANY of our Lord, with an Octive.
7 S. *Kenligerna*, Widow. S. Lucian, Martyr.
8 S. *Albert*, B. of Cashel. S. Appollinaris, B. C.
9 S. *Finan*, B. of Lindisfarne. S. Peter of Sebaste, B. C.
10 S. William, B. and C.
11 S. Hyginus, Pope and Martyr. S. Theodosius the Cenobiarch, Ab.
12 S. Arcadius, Martyr.
13 Octave of the Epiphany.
14 S. Hilary, B. C. S. Felix, Priest and Martyr.
15 S. Paul, the first Hermit, S. Maurus, Martyr.
16 S. *Fursey*, Ab. S. Marcellus, Pope and Mart.
17 S. Anthony, Ab.
18 Chair of S. Peter at Rome. S. Prisca, V.M.
19 S. Canute, King and M. SS. Maurius, Martha, Audifacis, and Abackum, Martyrs.
20 SS. Fabian and Sabastian, Martyrs.
21 S. Agnes, Virg. & Mar.
22 SS. Vincent and Anastatius, Martyrs.
23 Desponsation, B. V. M. S. Emerentiana, V. and Martyr.
24 S. Timothy, Bp. and M.
25 Conversion of S. Paul the Apostle.
26 S. Polycarp, Bp. and M.
27 S. John Chrysostom, Bp. and Confessor.
28 Commemoration of S. Agnes.
29 S. Francis de Sales, Bp. and Confessor.
30 S. Martina, V. and M. S. *Amnichad*, Conf.
31 †S. Peter Nolasco, Conf. S. *Aidan*, Bp. of Ferns.

* Feast of the most holy Name of JESUS, 2nd Sunday after Epiphany.

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FEBRUARY, 28 DAYS.

1 S. *Bridget*, Virgin, Patroness of Ireland. S. Ignatius, Bp. and Mar.
2 Purification of the B. V. M.
3 S. Blase, Bp. and Mart.
4 S. Andrew Corsini, Bp. and Confessor.
5 S. Agatha, Virgin and Martyr.
6 S. Dorothy, V. and M. In the Diocess of Ardagh, S. *Mel*, B. and C.
7 S. Romuald, Abbot. S. *Malon*, Bishop.
8 S. John of Matha, Conf.
9 S. Apollonia, V. and M. S. *Cairecha*, Virgin.
10 S. Scholastica, Virgin and Martyr.
11 S. Raymund of Pennafort, Conf. S. *Elchin*, Bishop of Cluninfoda.
12 S. *Sedulius*, Bishop of Dublin. S. Benedict of Anian, Abbot.
13 S. *Modomnoc*, B. S. Catherine of Ricci, V.
14 S. Valentine, Priest and Martyr.
15 SS. Faustinus and Jovita, Martyrs.
16 S. *Tanco*, Bishop and M. S. Onesimus, Martyr.
17 S. *Fintan*, Abbot.
18 S. Simeon, Bp. and M.
19 S. Barbas, Bp. and Conf.
20 SS. Tyrannio, &c. Ms.
21 S. Severianus, Bishop and Martyr.
22 The Chair of S. Peter at Antioch.
23 S. Serenus, a Gardener, Martyr.
24 S. Matthias, Apostle.
25 S. Terasius, Patriarch of Constantinople, Conf.
26 S. Alexander, Patron of Alexandria.
27 S. Leander, Bp. and Con.
28 SS. Martyrs of Alexandria.

* In Leap-years February hath 29 days, and the Feast of St. Matthias is kept on the 25th.

MARCH, 31 DAYS.

1 S. *Monenius*, Bishop of Cluainferta Brendam. S. David, B. C.
2 SS. Martyrs under the Lombards.
3 S. Cunegundis, Empress.
4 S. Cassimirus, Confes. S. Lucius, Pope and M.
5 S. *Kiaran*, Bp. and C. SS. Adrian, &c. MM.
6 S. *Fridolin*, Abbot. S. Chrodegang, B. and C.
7 S. Thomas of Aquino, Confessor and Doctor. SS. Perpetua and Felicitas, MM.
8 S. *Cataldus*, B. C. S. *Sennan*, B. S. John of God, Confessor.
9 S. Frances, Widow.
10 SS. Forty Martyrs of Sebaste. S. *Firsullus*, Bishop.
11 S. *Ængus*, Abbot.

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12 S. Gregory the Great, Pope, Conf. and Doctor.
13 S. Nicephorus, Patriarch of Constantinople, C.
14 S. Maud, Empress.
15 SS. Abraham and Mary.
16 S. Julian, Martyr.
17 PATRICK, Bishop and Confessor and Patron of Ireland.
18 S. *Fridian*, Bishop and Confessor.
19 S. Joseph, Conf. Spouse of the B. V. M.
20 S. *Cuthbert*, Bp. and C.
21 S. Benedict, Ab. Patron of the Western Monks.
22 S. Basil of Ancyra, Priest and Martyr.
23 S. Alphonsus Turibius, Bishop and Confessor.
24 S. *Carlain*, Bishop of Armagh. S. Ireneus, Bishop and Confessor.
25 ANNUNCIATION of the B. V. M.
26 S. Ludger, Bp. and C.
27 S. *Rupert*, Bp. and C.
28 SS. Priscus, MM.
29 SS. Jonas, &c. MM.
30 S. *Fergus*, Bp. of Drumfeth-glass. S. John Clymacus, Abbot.
31 S. Benjamin, Martyr.

* The Feast of the Seven Dolors of the B. V. M. Friday after Passion Sunday.

APRIL, 30 DAYS.

1 S. Hugh, Bp. and Conf.
2 †S. Francis of Paula, C.
3 SS. Agape, &c. MM.
4 S. Isadore, Bp. and Con. S. *Tigernach*, Bishop.
5 S. Vincent Ferrer, Conf.
6 S. *Celestine*, Pope and Confes. S. *Cathubius*, Abbot.
7 S. *Celus*, B. of Armagh.
8 S. *Kenealud*, Abbot of Benchor. S. Dionisius, Bishop and Confessor.
9 S. Mary of Egypt.
10 S. Bademus, Abbot.
11 S. Leo the Great, Pope Confessor and Doctor
12 S. Sabas, Martyr.
13 S. Hermenegild, Mart.
14 SS. Tiburtius, Valerian, and Maximus, MM.
15 S. *Rundham*, Bishop. S. Peter Gonzales, C.
16 S. *Tegalius*, Bp. SS. Martyrs of Saragossa.
17 S. Anicetus, P. and M. S. *Leochadius*, Abbot.
18 S. *Laserian*, Bishop of Leighlin. S. Apollonius the Apologist, M.
19 S. Leo IX. Pope and C.
20 S. Agnes, Virg. and Ab.
21 S. Anselm, Bp. and C. S. *Berachus*, Abbot.
22 SS. Soterus and Cauis, Popes and Martyrs.
23 S. George, Martyr, S. *Ibar*, Bishop.
24 S. Fidelis of Simarengen, Martyr.
25 S. Mark, Evangelist.
26 SS. Cletus and Marcellinus, Popes and Mars.
27 S. *Asicus*, Bp. of Elphin. SS. Anthimus, Bishop, &c. MM.

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28 S. Vitalis, Martyr. S. *Cronan*, Abbot.
29 S. Peter, M. S. *Ficano*, Confessor.
30 S. Catherine of Sienna, Virgin.

• Patronage of S. Joseph, 3rd Sunday after Easter.

MAY, 31 DAYS.

1 SS. Philip and James, Apostles. S. *Ultan*, Ab.
2 Athanasius, Bp. and C.
3 The invention of the Holy Cross. In the Diocess of Kildare, S. *Conleath*, Bp. and C.
4 S. Monica, Widow.
5 S. Pius V. Pope and C.
6 S. John before the Latin Gate.
7 S. Stanislaus, Bp. and M.
8 Apparition of S. Michael Arch. S. *Indratht*, M.
9 S. Gregory Nazianzen, Bishop and Confessor.
10 S. *Comgall*, Ab. S. Antonius Bp. and Conf. SS. Gordian and Epimachus, MM.
11 S. Mammertus, Bishop and Confessor.
12 SS. Nereus and Achilleus, Martyrs.
13 S. John the Silent, Bp. and Confessor.
14 S. Boniface, Martyr. S. *Carthagh*, Bishop of Lismore.
15 S. *Dympna*, V. and M. S. *Gonebrard*, Martyr.
16 S. Ubaine, B. C. and S. John Nepomucen, M. In the Diocess of Ardfert and Clonfert, S. *Brendan*, Abbot.
17 S. *Maw*, C. S. Paschal Baylon, Confessor.
18 S. Venantius, Martyr.
19 † S. Peter Celestine, Pope and C. S. Prudentiana, V.
20 S. Bernardin of Sienna, C.
21 S. Ubaldus, Bp. and C.
22 S. Ivo. Confessor.
23 S. Julia, Virg. and M.
24 S. Vincent of Lerins, C. S. *Mac-Cartin*, Bishop of Clogher.
25 S. Greg. VII. P. and C. S. Urban, P. and M.
26 † S. Philip Neri, C. S. Eleutherius, P. and M.
27 S. Mary Magdalen of Pazzi, V. S. John, P. and M.
28 S. Germanus, B. and C.
29 S. Maximinus, B. and C.
30 S. Felix, Pope and M. S. *Maguil*, Confessor.
31 S. Petronilla, Virg. †S. Angela of Brescia, V.

JUNE, 30 DAYS.

1 S. Justin, Martyr.
2 SS. Marcellinus and Peter, MM.
3 S. *Comegen*, Bishop of Glendaloch. S. Cecilius, Conf.
4 S. *Petrocus*, Confessor. SS. *Breaca*, &c. Virgs. S. Francis Caracciolo, Confessor.

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5 S. Boniface, B. and M.
6 †S. Norbert, B. and C. S. *Coca*, Virgin.
7 S. *Colman*, Bishop of Dromore, Conf.
8 S. *Syra*, V. S. *Bronius*, Bishop, Cuil-ira. S. Medard, Bp. and C.
9 S. *Columba*, Ab. SS. Primus and Felican, Martyrs.
10 S. Margaret, Queen of Scotland, Widow.
11 S. Barnabas, Apostle. S. *Mectalus*, Bishop,
12 S. John of Sahagun, C. and SS. Basilides, Cyrus, &c. MM.
13 S. Anthony of Padua, C. S. *Macnisius*, Ab.
14 S. Basil the Great, Bp. and Conf.
15 SS. Vitus, Crescentia, and Modestus, MM.
16 S. John Francis Regis, Confessor.
17 SS. Nicander, &c. MM.
18 SS. Marcus and Marcellinus, MM.
19 †S. Juliana Falconieri, Virgin. SS. Gervasius and Protasius, MM.
20 S. Silverius, Pope and M. S. *Gobain*, Virgin.
21 S. Aloysius Gonzaga, C.
22 S. Paulinus, Bp. and C.
23 S. Etheldreda, V. and M. Vigil.
24 Nativity of S. John Baptist, with an Oct.
25 †S. William, Ab.
26 SS. John and Paul, Martyrs.
27 S. Ladislas, King and C.
28 S. Leo II. Pope and C. Vigil. Fast.
29 SS. PETER and PAUL, Apostles, with an Oct.
30 Commemoration of S. Paul, Ap.

JULY, 31 DAYS.

1 Octave of S. John Baptist. S. *Cumian*, Bp.
2 Visitation of the B. V. Mary. SS. Processus and Martinian, MM.
3 S. *Rumold*, Bp. and M. S. *Killen*, Ab.
4 S. *Finbar*, Ab. S. Ulric, B. and C.
5 S. *Modwena*, Virgin. S. Peter, B. and C.
6 Octave of SS. Peter and Paul, Apostles.
7 S. Paulinus, Conf.
8 S. *Kilian*, Bp. and M. S. Elizabeth, Queen of Portugal.
9 SS. Martyrs of Gorcum.
10 SS. Seven Brethren, and Rufina and Secunda, Martyrs.
11 S. Pius I. Pope and M. S. *Drostan*, Ab.
12 †S. John Gualbert, Ab. SS. Nabor and Felix, Martyrs.
13 S. Anacletus, Pope and Martyr.
14 S. Bonaventure, B. C. and D. S. *Idus*, Bp.
15 S. Henry II., Emperor of Germany, Conf.
16 Commemoration of B. V. M. of Mt. Carmel.

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17 S. Alexius, Confessor, S. *Ternin*, Conf.
18 †S. Camillus de Lellis, Conf. SS. Symphorosa, &c. Martyrs.
19 †S. Vincent of Paulo, C.
20 †S. Jerom Æmiliani, C. S. Margaret, V. M.
21 S. Praxedes, Virgin. S. *Arbogastus*, Bishop.
22 S. Mary Magdalen. S. *Dabius*, Conf.
23 S. Apollinaris, B. and M. S. Liborius, B. C.
24 S. Christina, V. and M. S. *Declan*, B. Vigil.
25 S. James, Apostle. S. Christopher, Martyr.
26 S. Anne, Mother of the B. V. M.
27 S. Pantaleon, Martyr. S. *Congal*, Ab.
28 SS. Nazarius, Celsus, and Victor, Martyrs. S. Innocent, Pope & C.
29 S. Martha, V. SS. Felix, Simplicius, &c. MM.
30 SS. Abdon and Sennen, Martyrs.
31 †S. Ignatius of Loyala C.

AUGUST, 31 DAYS.

1 S. Peter's Chains. SS. Maccabees, MM.
2 S. Stephen, Pope and M. S. *Chrocan*.
3 Finding of S. Stephen's Relics.
4 †S. Dominick, Conf. S. *Launus*, Ab.
5 Dedication of the Church of the B. V. M. of Nives.
6 Transfiguration of our Lord. SS. Xystus, Pope, Felicissimus, &c. Martyrs.
7 †S. Cajetan, Confessor. S. Donatus. Martyr.
8 SS. Cariacus, Largus, and Smaragdus, MM.
9 S. Romanus, Martyr. S. *Nathy*, Bp. and C. S. *Fidlimid*, Bp. and C. Vigil.
10 S. Laurence, M. with an Octave. S. *Blan*, Bp.
11 SS. Tiberius and Susanna, Martyrs.
12 †S. Clare, Virgin. S. *Muredach*, Bp. and C.
13 SS. Hypolitus and Cassianus, Martyrs.
14 S. Eusebius, Conf. S. *Fachanan*, Ab. Vigil. Fast.
15 ASSUMPTION of the B. V. M. with an Oct.
16 S. Hyacinth, Conf.
17 Octave of S. Laurence.
18 S. Agapetus, Mart. S. *Degha*, Bp. S. Helen, Empress.
19 SS. Timothy, &c. MM.
20 S. Bernard, Abbot.
21 S. Jane Frances de Chantal, Widow.
22 Octave of the Assumpt.
23 S. Philip Beniti, Conf. S. *Eugenius*, B. Vigil.
24 S. Bartholomew, Apost.
25 S. Lewis IX. King of France, Confessor.

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26 S. Zephyrinus, Pope and Martyr.
27 † S. Joseph Calasanctius, Confessor.
28 † S. Augustine, B. C. and D. S. Hermes. M.
29 Decollation of S. John Baptist. S. Sabina, M.
30 S. *Fiaker*, Conf. S. Rose of Lima, Virgin.
31 S. Raymund Nonnatus, Conf. S. *Aidan*, Bp.

* S. Joachim, on Sunday within the Octave of the Assumption.

SEPTEMBER, 30 DAYS.

1 S. Giles, Abbot. SS. Twelve Brothers, MM.
2 S. Stephen, King of Hungary, Confessor
3 S. *Macnisius*, B. & C. S. Simeon Stilites.
4 S. *Ultan*, Bishop. SS. Marcellus, &c. MM.
5 S. Laurence Justinian, B. C. S. *Alto*, Abbot.
6 S. *Bega*, V. S. *Macculindus*, B. S. Pambo, Abbot.
7 S. *Grimonia*, V. M. S. *Ennau*, B. S. Cloud, C.
8 Nativity B. V. M. with an Oct. S. Adrian, M.
9 S. Gorgonius, Martyr. S. *Kiaran*, Abbot.
10 S. Nicholas of Tolentine, Conf. S. *Finian*, B.
11 SS. Proteus and Hyacinthus, Martyrs.
12 S. *Albeus*, B. S. Eanswide, V. Abbess. S. *Sigonius*, Abbot.
13 S. Eulogius, B. & C.
14 Exaltation of the Holy Cross. S. *Cormac*, B.K.
15 Octave of Nat. B. V. M. S. Nicodemus, M.
16 SS. Cornelius & Cyprian, Bishops and Martyrs. SS. Euphemia, Lucia, and Geminiani, MM.
17 Impression of the Sacred Stigmas of S. Francis.
18 S. Joseph of Cupertino, Confessor.
19 SS. Januarius, Bishop, and Companions, MM.
20 SS. Eustachius and Companions, MM. Vigil.
21 S. Matthew, Apostle and Evangelist.
22 S. Thomas of Villanova, B. and C. S. Maurice and Companions, MM.
23 S. Linus, P. and M. S. Thecla, V. and M. S. *Eunan*, B. C.
24 Feast of the B. V. M. of the Redemp. of Captives.
25 S. *Finbar*, Bp. of Cork. S. Cleofrid, Abbot.
26 SS. Cyprian & Justina, Martyrs.
27 SS. Cosmas & Damian, Martyrs.
28 S. Wenceslaus, Duke and Martyr.
29 Dedication of S. Michael, Archangel
30 S. Jerom, Priest, Conf. and Doctor.

* Festival of holy Name of B. V. M., Sunday within Octave of Nativity B. V. M.—Seven Dolors, 3rd Sunday in September.

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OCTOBER, 31 DAYS.

1 S. Remigius, B. and C. S. *Odran*, Conf.
2 Feast of the Gn. Angels.
3 S. Dionysius the Areopagite, Bp. and M.
4 †S. Francis of Assisium, Confessor.
5 SS. Placidus and Companions, Martyrs.
6 †S. Bruno, Confessor.
7 S. Mark, Pope & Conf. SS. Sergius, &c. MM.
8 S. Bridget, Widow. S. *Corcra*, Abbot.
9 SS. Dionysius, Rusticus, &c. Martyrs.
10 S. Francis Borgia, Conf.
11 S. *Kenny*, Abbot, patron of Kilkenny.
12 S. *Mobius*, Ab. of Glasnaidh. S. Wilfrid, B.C.
13 S. Edward, King & Conf. S. *Colman*, M.
14 S. Callistus, Pope & M.
15 †S. Teresa, Virgin.
16 S. *Gaul*, Abbot. S. *Syra*, Abbess.
17 S. Hedwiges, or Avoice, Duchess of Poland, W.
18 S. Luke, Evangelist.
19 S. Peter of Alcantara, C.
20 S. John Cantius, Conf. S. *Aidan*, Bishop.
21 S. Hilarion, Abbot. †SS. Ursula & Companions, Virgins and Martyrs.
22 S. *Donatus* Bp. & Conf.
23 S. Theodoret, Martyr.
24 S. Raphael, Archangel.
25 SS. Chrysanthus and Daria, MM.
26 S. Evaristus, Pope & M.
27 S. *Abban*, Ab. S. *Oteran*, Bp. & Conf. Vigil.
28 SS. Simon & Jude, Ap.
29 S. *Colman*, Bp. & Conf.
30 S. Marcellus, Martyr.
31 S. *Folian*, M. S. Quintin, M. Vigil. Fast.

* Feast of the Rosary of the B. V. M., 1st Sunday in October. Anniversary of the Dedication of the Churches of Ireland, 2d Sunday in October.

NOVEMBER, 30 DAYS.

1 Festival of All Saints, with an Oct.
2 Commem. of All Souls. S. *Erc*, Bp. of Slane.
3 S. *Malachy*, Bishop of Armagh, Conf.
4 S. Charles Borromeo, B. & C. SS. Vitalis and Agricola, MM.
5 S. Bertile, Abbess.
6 S. Leonard, Confessor.
7 S. Willibrord, Conf.
8 Oct. of All Saints. Four Crowned Brothers, MM.
9 Dedication of our Saviour's Church, called S. John of Lateran. S. Theodorus, M.
10 S. Andrew Avellina, C. SS. Triphon, &c. MM.
11 S. Martin of Tours, B. and C. S. Mennas, M.
12 S. Martin, Pope & M. S. *Livin*, B. & M.
13 S. Didacus, C. S. *Chillen*, Priest. S. Stanislas Kostka, C.
14 S. *Laurence*, B. & C.

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15 S. Gertrude, Virgin.
16 S. Edmond, B. & C.
17 S. Gregory Thaumaturgus, B.C. S. *Duloch*, C.
18 Dedica. of the Churches of SS. Peter & Paul.
19 S. Elizabeth, Widow, S. Pontain, Pope & M.
20 †S. Felix of Valois, C.
21 Presentation of the Blessed Virgin Mary.
22 S. Cecily, V. and M.
23 S. Clement, Pope & M. S. Felicitas, M.
24 S. *Columban*, Abbot. S. John of the Cross, C. S. Chrysogonus, M. S. *Colman*, B. C.
25 S. Catharine, V. & M.
26 S. Peter of Alexandria, Bishop and Martyr.
27 S. *Virgil*, B. & C. S. *Secundin*, Bishop
28 S. Stephen the Younger, Martyr.
29 S. Saturninus, Bishop & Martyr. Vigil.
30 S. Andrew, Ap. S. *Brendan*, of Birr, Abbot.

* Feast of the Protection of the B. V. M., 2d Sunday in Nov.

DECEMBER, 31 DAYS.

1 S. Eligius, Bp. & Conf.
2 S. Bibiana, V. & M.
3 Francis Xavier, Conf. Apostle of the Indies.
4 S. Peter Chrysologus, Bp. & Conf. S. Barbara, Virgin & Martyr.
5 S. Sabbas, Abbot
6 S. Nicholas, Bp. & Conf.
7 S. Ambrose, Bishop, Confessor, and Doctor.
8 Concept. of the B. V. M. with an Octave.
9 S. Leocadia, V. & M.
10 S. Melchiades, P. & M.
11 S. Damascus, P. & C.
12 S. *Finian*, Bishop. SS. Epimachus, &c. MM.
13 S. Lucy, Virg. & M.
14 SS. *Fingar*, and Companions, MM. S. Spiridion, Bp. & Conf.
15 Octave of the Conception of the B. V. M.
16 S. Eusebius, B. & Mart. S. *Beanus*, Bishop.
17 S. Olympias, Widow.
18 Expectation of the Blessed Virgin Mary. In the Diocess of Killaloe, S. *Flannan*, B. & C.
91 S. Samthana, Vir. & Ab. S. Nimesion, Mart.
20 S. Philagonius, Bishop and Confessor. Vigil.
21 S. Thomas, Apostle.
22 S. Ischyrion, Martyr.
23 S. Serbulus, Confessor.
24 Vigil of the Nativ. Fast.
25 NATIVITY of our LORD.
26 S. Stephen, first Martyr. S. *Jarlath*, Bishop of Tuam, Confessor.
27 S. John, Apost. & Evan.
28 Feast of the Holy Innocents, with an Oct.
29 S. Thomas, Bishop of Canterbury, Martyr.
30 The Office of the Sunday within Octave of the Nativity.
31 S. Sylvester, Pope & C.

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MORNING PRAYER.

MORNING PRAYER is a duty which God requires as the first fruits of the day:—most religiously then should it be consecrated to him. The success of our actions for the rest of the day, depends in a great measure upon this first duty. To begin the day without imploring God's grace, and thanking him sincerely for the repose of the night, is certainly to expose ourselves to infinite danger.

But before prayer, recollect yourself a moment; think what you are, of yourself, and what God is, to whom you are going to speak. You will thus conceive the importance of the action, and the sentiments of humility, of regret for your faults, of attention, respect, and modesty, of fervour, love, and confidence, with which you should address him.

Awaking in the Morning, say:

O MY GOD, my only good, the author of my being, and my last end, I offer thee my heart. Praise, honour, and glory be to thee, for ever and ever. Amen.

At Up-rising, say:

✠ IN the name of the Father, ✠ and of the Son, ✠ and of the Holy Ghost. Amen.

I will arise from this bed of sleep, to adore my God, and to labour for the salvation of my soul. O! may I arise on the last day to life everlasting!

While clothing yourself, say:

O MY GOD, clothe my soul with the nuptial robe of charity, and grant that I may carry it pure and undefiled before thy judgment-seat.

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When clothed, kneel down, and say:

In the name of the Father, &c. Amen.

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost, take possession of my heart, and enkindle therein the fire of thy divine love. Amen.

Attend seriously to the presence of God; return him thanks for his benefits; and offer yourself to him without reserve.

O ETERNAL GOD! most holy and adorable Trinity! Father, Son, and Holy Ghost; the beginning and end of all things; in whom we live, move, and have our being; I firmly believe that thou art here present; I adore thee with the most profound humility; I praise thee; I give thee thanks from the bottom of my heart, for having created me after thine own image and likeness, and redeemed me with the precious blood of thy Son; for having hitherto preserved me, and brought me safe to the beginning of this day. Behold, O Lord, I offer thee my whole being, and in particular all my thoughts, words, and actions, together with such crosses and contradictions as I may meet with in the course of this day. I consecrate them entirely to the glory of thy name, in union with those of Jesus Christ my Saviour, that, through his infinite merits, they may find acceptance in thy sight. Give them, O Lord, thy blessing. May thy divine love animate

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them; and may they all tend to the greater honour of thy Sovereign Majesty. Amen.

Resolve to avoid evil, and to do good.

ADORABLE JESUS! divine model of that perfection to which all christians should aspire; I will endeavour this day, after thy example, to be mild, humble, chaste, zealous, patient, charitable, and resigned. Incline my heart, O Lord, to keep thy commandments. I am resolved to watch over myself with the greatest diligence and circumspection, and to live soberly, justly, and piously for the time to come. I will place a guard on my mouth, and a gate of prudence before my lips, that I may not offend with my tongue. I will turn away my eyes, that they may not see vanity; and I will be particularly attentive not to relapse into my accustomed failings; but will struggle against them, and with thy gracious assistance, correct them. Enlighten my mind, O Lord; purify my heart, and guide my steps, that I may pass this and the remaining days of my life in thy divine service. Amen.

Implore the necessary Graces.

THOU knowest, O God, my weakness; thou knowest that I am so poor and destitute, that I cannot do, or even think of any good, without thy assistance; arise, therefore, to my help, and strengthen me with thy grace, that I may fervently execute what I have firmly resolved, and not only avoid all the evil thou forbiddest; but also perform all the good thou commandest.

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THE LORD'S PRAYER.

OUR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

THE ANGELICAL SALUTATION.

HAIL Mary, full of grace, our Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty, creator of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; he descended into hell; the third day he arose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he will come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting. Amen.

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THE CONFITEOR.

I CONFESS to Almighty God, to blessed Mary ever a Virgin, to blessed Michael the archangel, to blessed John the baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, *through my fault, through my fault, through my grievous fault.* Therefore I beseech the blessed Mary ever a Virgin, the blessed Michael the archangel, the blessed John the baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

Invoke the blessed Virgin, your Angel guardian, and your Patron Saint.

O HOLY Virgin! Mother of God! my advocate and patroness! pray for thy poor servant; prove thyself a mother to me. And thou, O blessed Spirit! my Guardian Angel, whom God in his mercy hath appointed to watch over me, intercede for me this day, that I may not stray from the paths of virtue. Our glorious apostle St. Patrick, and thou also, O happy saint, whose name I bear, pray for me, that I may serve God faithfully in this life, as thou

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hast done, and with thee glorify him eternally in heaven. Amen.

INDULGENCES

TO BE OBTAINED BY THE FAITHFUL, WHO DEVOUTLY REPEAT ACTS OF FAITH, HOPE, AND CHARITY.

A PLENARY INDULGENCE once a month, is obtained by those who repeat Acts of Faith, Hope, and Charity, devoutly, once every day; and who, on any day of that month, shall confess and receive the holy Communion, and pray for peace and concord among christian princes, for the extirpation of heresy, and the exaltation of the Catholic Church; granted by Pope Benedict XIII. the 25th of January, 1728, and confirmed by Pope Benedict XIV. the 28th of January, 1756; who further granted the application thereof for the relief of the souls in purgatory; and also an Indulgence of seven years' and seven forty days' penance, to all the faithful, as often as they devoutly repeat the same. Pope Clement XIV. the 5th of April, 1772, made this Indulgence perpetual to the Catholics of this kingdom; but requires an Act of Contrition to be made previous to the Acts of Faith, Hope, and Charity. This Indulgence may be applied also for the relief of the souls in purgatory.

ACTS
OF
FAITH, HOPE, AND CHARITY.

A PRAYER BEFORE THE ACTS.

O ALMIGHTY and eternal God! grant unto us an increase of Faith, Hope, and Charity; and that we may obtain what thou hast promised, make us love and practise what thou commandest; through Jesus Christ our Lord. Amen.

AN ACT OF CONTRITION.

O MY GOD! I am heartily sorry for having offended thee; and I detest my sins most sin-

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cerely, because they are displeasing to thee, my God, whom I should have never ceased to adore and love. I now firmly purpose, by the assistance of thy holy grace, never more to offend thee; and to avoid for the future, to the utmost of my power, all dangerous occasions which might expose me to sin.

AN ACT OF FAITH.

O MY GOD! I firmly believe that thou art one only God, the Creator and Sovereign Lord of heaven and earth, infinitely great, infinitely good, and infinitely perfect. I firmly believe that in thee, one only God, there are three Divine Persons, really distinct, and in all things equal, the Father, the Son, and the Holy Ghost. I firmly believe that God the Son, the second person of the most Holy Trinity, became man; that he was conceived by the Holy Ghost, and was born of the Virgin Mary; that he suffered and died on a cross to redeem and save us: that he arose on the third day from the dead; that he ascended into heaven, and sitteth at the right hand of the Father, *always living to make intercession for us;* that he will come at the end of the world to judge mankind, and render to every one according to his works; that he will reward the good with eternal happiness and condemn the wicked to the everlasting pains of hell. I believe these and all other articles which the Holy Roman Catholic Church proposes to our belief, because thou, my God, the infallible Truth, hast re-

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vealed them; and thou hast commanded us *to hear the Church*, which is *the Pillar and the Ground of Truth*. In this Faith I am firmly resolved, through thy holy grace, to live and die.

AN ACT OF HOPE.

O MY GOD! who hast graciously promised every blessing, even heaven itself, through Jesus Christ, to those who keep thy commandments: relying on thy power which is infinite, thy mercies, which are over all thy works, and thy promises, to which thou art always faithful, I confidently hope to obtain the pardon of my past sins, which I now detest; grace to serve thee faithfully in this life, by doing the good works thou hast commanded; and eternal happiness in the next, through my Lord and Saviour Jesus Christ.

AN ACT OF CHARITY.

O MY GOD! my Creator! my Redeemer! my Sovereign Good! whose boundless charity to me has been unceasing, and whose infinite perfections adoring angels behold with unspeakable delight, I love thee with my whole heart and soul, and above all things; and for thy sake I love my neighbour as myself. Oh, teach me, my gracious God, to love thee daily more and more; and mercifully grant that having loved thee on earth, I may love and enjoy thee for ever in heaven.

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A PIOUS DEVOTION,

For a perpetual glorification of the MOST HOLY TRINITY, and the INCARNATION of our Blessed Redeemer JESUS CHRIST, first instituted in France, with the approbation of Christopher Beaumont, late Archbishop of Paris, and confirmed by a decree of his Holiness Pious VI. issued the 15th May, 1784; who, in order to promote and extend the same, was pleased to grant an Indulgence for the City of Rome, and the Faithful throughout the world, who shall voluntarily associate themselves in the practice of this devotion according to the intention of his Holiness, in the following manner.

THREE persons, united in our Lord by the bands of mutual charity, are to engage themselves VOLUNTARILY (though without any obligation of conscience) to practise a religious exercise, which consists in adoring the three divine Persons three times a-day, *viz.* morning, noon, and night, reciting seven *Gloria Patris*, &c. and one *Ave*, &c. each time, to adore the Incarnation of the Eternal Word, and in honour of the most holy Virgin Mother of God. These prayers may be said either in common or separately, according to the convenience or inclinations of the persons associated; and in order that these unions may be continued, it is necessary that the associates should be *mutually acquainted*, that in case of a vacancy by death or otherwise, the loss may be repaired by *appointing another;* by which means this pious society may be perpetuated to the end of time.

LITANY OF THE HOLY NAME OF JESUS.

LORD, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.
Christ *hear us.* Christ *graciously hear us.*
God the Father of heaven,
God the Son, Redeemer of the World,
God the Holy Ghost,
Holy Trinity one God,
} *Have mercy on us.*

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Jesus, Son of the living God,
Jesus, Splendour of the Father,
Jesus, Brightness of Eternal Light,
Jesus, King of Glory,
Jesus, Sun of Justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most adorable,
Jesus, the mighty God,
Jesus, Father of the World to come,
Jesus, Angel of the Great Council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of Chastity,
Jesus, Lover of Peace,
Jesus, Lover of us,
Jesus, Author of Life,
Jesus, Example of Virtues,
Jesus, zealous Lover of Souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the Poor,
Jesus, Treasure of the Faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,
Jesus, the Way, the Truth, and the Life,
Jesus, Joy of Angels,
Jesus, King of Patriarchs,
Jesus, the Inspirer of the Prophets,

Have mercy on us.

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Jesus, Master of the Apostles,
Jesus, Teacher of the Evangelists,
Jesus, Strength of Martyrs,
Jesus, Light of Confessors,
Jesus, Spouse of Virgins,
Jesus, Crown of all Saints,
Have mercy on us.

Be merciful unto us, *Spare us, O Lord Jesus!*
Be merciful unto us, *Hear us, O Lord Jesus!*

From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of uncleanness,
From everlasting death,
From the neglect of thy holy inspirations,
Thro' the mystery of thy holy incarnation,
Thro' thy nativity,
Thro' thy divine infancy,
Thro' thy sacred life,
Thro' thy labours,
Thro' thy cross and passion,
Thro' thy pains and torments,
Thro' thy death and burial,
Thro' thy glorious resurrection,
Thro' thy triumphant ascension,
Thro' thy joys and glory,
In the day of judgment,
Lord Jesus deliver us.

Lamb of God, who takest away the sins of the world: *Spare us, O Lord Jesus!*

Lamb of God, who takest away the sins of the world: *Hear us, O Lord Jesus!*

Lamb of God, who takest away the sins of the world: *Have mercy on us, O Lord Jesus!*

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Lord Jesus, *hear us!* Lord Jesus, *graciously hear us!*

O LORD Jesus Christ, who hast said, *Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;* mercifully attend to our supplications, and grant us the gift of divine charity, that we may ever love thee with our whole hearts, and never cease from praising thy holy name; who liveth and reigneth one God, world without end. Amen.

THE SALVE REGINA.

HAIL to the Queen who reigns above,
Mother of clemency and love;
Hail thou, our hope, life, sweetness; we,
Eve's banish'd children, cry to thee.

We, from this wretched vale of tears,
Send sighs and groans unto thy ears;
O then, sweet Advocate! bestow
A pitying look on us below.

After this exile let us see
Our blessed Jesus, born of thee.
O merciful, O pious Maid,
O gracious Mary, lend thy aid.

V. Pray for us, O holy Mother of God;
R. That we may be made worthy of the promises of Christ.

LET US PRAY.

O ALMIGHTY and eternal God! who didst prepare the body and soul of the glorious Mary, Mother and Virgin, that by the co-operation of the Holy Ghost she might become a worthy dwelling for thy Son; grant, that as we re-

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joice in her commemoration, so by her pious intercession we may be delivered both from present evils and everlasting death: through the same Jesus Christ our Lord. Amen.

THE ANGELUS DOMINI.

To be said morning, noon, and night, in memory of the adorable mystery of the Incarnation of our blessed Saviour.

1. THE Angel of the Lord declared unto Mary: and she conceived of the Holy Ghost. Hail, Mary, &c.

2. Behold the handmaid of the Lord: May it be done unto me according to thy word. Hail, Mary, &c.

3. And the word was made Flesh: And dwelt among us. Hail, Mary, &c.

LET US PRAY.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection: through the same Christ our Lord. Amen.

Should the duties of your state of life afford you leisure, you may, after Morning Prayers, recite the prayer peculiar to the day, which may be found amongst the "Devotions for every Day in the Week:" meditate also on the proper Reflections of the day, which may be seen amongst the "Pious Reflections for every Day in the Month."

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ASPIRATIONS AND EJACULATIONS

Which may be secretly repeated in the heart, amidst the ordinary actions of the day.

O MY God, grant me the grace never to offend thee.

O my God, teach me to love thee with my whole heart, and soul, and mind, and strength, in time and eternity.

Too late have I known thee, O infinite goodness.

Too late have I loved thee, O eternal beauty.

To thee, O God! to thee alone be all honour, and glory, and praise, and adoration, for ever.

Mortify in me, O Jesus, whatever displeaseth thee; and make me according to thine own heart.

O blessed Jesus; give me grace to learn of thee to be meek and humble of heart, that I may be united with thee, and find rest for my soul.

O my God, and my All! teach me in all things to do thy holy will.

O Lord! keep me from sin, and grant me the grace of a happy death.

O Fountain of all Goodness! have mercy on me.

O my God, grant me the grace to perform all my works with the pure intention of pleasing thee.

Let the name of the Lord be blessed and glorified for ever and ever.

Glory be to the Father, and to the Son, and to the Holy Ghost.

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From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

I will bless the Lord at all times; his praise shall ever be in my mouth.

Bless the Lord, O my soul; and let all that is within me bless his holy name.

Thanks be to God for all his benefits.

Praise be to thee, O Christ; blessed be thy holy name, O Jesus.

O God of my heart, and my portion for ever; O let nothing in life or death ever separate me from thee.

O rather let me die a thousand deaths than offend thee mortally.

"In all thy works aim at perfection."—Eccles. xxxiii. 23.

PRAYERS FOR NIGHT.

If it be a duty of the greatest importance to begin the day well, it is, doubtless, one of no less consequence to conclude it properly. The new graces conferred on us during the course of the day, and the protection we stand in need of against the dangers of the night, are urgent reasons why we should address ourselves to God, and pray to him with the utmost gratitude and fervour.

A daily Examination of Conscience, both in general, with regard to our whole conduct throughout the day, and in particular, with regard to our predominant vice, passion, or evil custom, and the particular virtue we want to acquire, is strongly recommended by all spiritual writers, as one of the most important duties of a christian life, and the most profitable exercise we can apply ourselves to, both for the avoiding of sin, and the acquiring of virtue. It is a *looking-glass*, in which we see ourselves in our true

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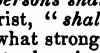
colours, and come to the knowledge of our sins and evil inclinations. It is a *sponge*, by which we wipe away guilt from our souls, and become the more pure before God, the more diligently we practise it. If we do not daily weed the garden of our souls by this holy exercise, the corrupt ground of the heart will naturally produce vices and imperfections in abundance.

The nightly Examination of Conscience makes up the principal part of the last exercise of the day. The method thereof consists in the following acts, viz., of the presence of God, thanksgiving, supplication, examen, sorrow, and good resolutions.

The many single blessings which God has bestowed and does bestow on those families where prayers are regularly said in common, should alone be a sufficient inducement to establish this practice every where, and chiefly at night, when all may be assembled with greater convenience.—"*Where two or three persons shall be assembled in my name, there,*" saith Christ, "*shall I be in the midst of them.*" O Christians, what stronger inducement can we have to procure so great a happiness?



In the name of the Father, &c. Amen.

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost, replenish the hearts of the faithful, and enkindle in them the fire of thy divine love. Amen.

Let us place ourselves in the presence of God, and humbly adore him.

Impressed with the most lively sense of the presence of thy Eternal Majesty, I adore thee, O my God! I believe in thee, because thou art truth itself; I hope in thee, because thou art faithful to thy word; I love thee with my whole

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heart, because thou art infinitely amiable and worthy of my love; and, for thy sake, I love my neighbour as myself.

Let us return thanks to God for the favours he has conferred on us.

ENABLE me, O Lord, to return thee sufficient thanks for all thy inestimable blessings and favours.

Thou hast thought of me, and loved me, from all eternity; thou hast formed me from nothing; thou hast delivered up thy beloved Son to the ignominious death of the cross for my redemption; thou didst preserve me from falling into the abyss of eternal misery, when my sins had often provoked thee to cut the slender thread of my life, which thou heldest in thy all-powerful and chastising hand; and thou still continuest to preserve me, notwithstanding I still continue to offend thee. Alas! my God, what return can I make for the innumerable blessings thou hast conferred on me, during the whole course of my life, as well as for the particular favours of this day? O all ye angels and saints! unite with me in praising the God of Mercies, who is so bountiful to so unworthy a creature.

Let us beg of God to make our sins known to us.

O ETERNAL Source of Light! who saidst, "*Let there be light,*" and there was light; illuminate the darkness of my understanding, and dispel those shades of ignorance and error, which conceal from me the filth and enormity

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of my offences. Discover to me, I beseech thee, all the sins I have committed this day, whether in thought, word, deed, or omission; grant me a lively sense of their enormity, in order that I may hold them in the utmost detestation, and dread nothing so much as ever to commit them hereafter.

Let us examine our consciences, and consider where and in what company we have been this day. Let us also call to mind the sins we have committed against God, our neighbour, and ourselves, and reflect whether we have fulfilled the duties of our state of life.

AGAINST GOD: By omission or negligence in the discharge of our religious duties; irreverence in the church; wilful distractions or inattention at prayer; resistance to the divine grace; oaths; murmurings; want of confidence and resignation. *Pause and examine.*

AGAINST OUR NEIGHBOUR: By rash judgments; hatred; jealousy; contempt; desire of revenge; quarrelling; passion; imprecations; injuries; detraction; raillery; false reports; damaging, either in goods or reputation; bad example; scandal; want of obedience, respect, charity, or fidelity. *Pause and examine.*

AGAINST OURSELVES: By vanity; human respect; lies; thoughts, desires, discourses, or actions contrary to purity; by intemperance, rage, or impatience; by an useless and sensual life; or by sloth, in not complying with the duties of our state. *Pause and examine.*

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Repeat the General Confession, "I confess," &c. p. 29.

PRAYER.

PENETRATED with grief, and overwhelmed with confusion, at the sight of my iniquities, I acknowledge myself unworthy, O Lord, to be numbered amongst thy servants, much less to be accounted thy child. Is it possible I could repay such infinite patience and goodness with so much malice and ingratitude? Creator of heaven and earth! I have sinned against thee! I have, alas! offended thee, who are so good, so amiable, and so worthy of my love! Yet, Lord, when I consider that I am the work of thy hands, and the price of the blood of thine only Son, who expired on the cross for my salvation, I cease to despair of thy pardon. It is therefore through his infinite merits, that I implore and hope that thou wilt grant me the forgiveness of my sins. Have pity on me, O eternal Father, and spare me, for the sake of thy beloved Son. Turn away thy face from my sins, and blot out my iniquities. I am heartily sorry for them, because they are offensive to thee; and shall continue to repent sincerely of them to the very hour of my death. Amen.

Let us make a firm purpose of amendment.

O ALMIGHTY and eternal God, I wish from the bottom of my heart, that I had never sinned against thee; but since I have been so unhappy, O grant me now thy grace, that I may never offend thee more. Thou hast said:

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"I will not the death of a sinner, but rather that he be converted and live." Convert me therefore, and I shall be converted. "Have mercy on me according to thy great mercy; and according to the multitude of thy tender mercies, blot out my iniquities." I renounce all sin, firmly purposing henceforth to walk in the path of thy commandments. This fixed resolution I am determined to keep, with the assistance of thy grace, purchased for me through the infinite merits of thine only Son, Christ Jesus our Lord. Amen.

Repeat the Lord's Prayer, the Angelical Salutation, the Creed, the Acts of the Theological Virtues, and the Angelus Domini, as in Morning Prayer.

THE LITANY OF THE BLESSED VIRGIN.

ANTHEM.

WE fly to thy patronage, O holy Mother of God! despise not our prayers in our necessities, but deliver us from all dangers, O thou ever glorious and blessed Virgin.

LORD have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Christ hear us. Christ graciously hear us.
God the Father of Heaven, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*
Holy Mary, } *Pray*
Holy Mother of God, } *for us.*

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Holy Virgin of Virgins,
Mother of Christ,
Mother of Divine Grace,
Most pure Mother,
Most chaste Mother,
Mother undefiled,
Mother unviolated,
Most amiable Mother,
Most admirable Mother,
Mother of our Creator,
Mother of our Redeemer,
Most prudent Virgin,
Most venerable Virgin,
Most renowned Virgin,
Most powerful Virgin,
Most merciful Virgin,
Most faithful Virgin,
Mirror of Justice,
Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Honourable Vessel,
Vessel of singular Devotion,
Mystical Rose,
Tower of David,
Tower of Ivory
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Weak,
Refuge of Sinners,
Comforter of the Afflicted,

Pray for us.

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Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of All Saints,
} *Pray for us.*

Lamb of God, who takest away the sins of the world: *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world: *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world: *Have mercy on us.*

Christ hear us. Christ graciously hear us.

Lord have mercy on us. Christ have mercy on us.

Lord have mercy on us.

Our Father, &c.

V. Pray for us, O holy Mother of God;

R. That we may be made worthy of the promises of Christ.

PRAYER.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection; through the same Christ our Lord. Amen.

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PRAYER.

BLESS, O Lord, the repose I am going to take, that by renewing my bodily strength, I may be the better enabled to serve thee. O all ye saints and angels, but especially thou, O Mother of God, intercede for me, not only during this night, and the rest of my life, but more particularly at the hour of my death. Amen.

ANOTHER PRAYER.

POUR down thy blessings, O Lord, on my parents, benefactors, friends, and on my enemies too, if I have any. Protect my superiors, spiritual and temporal. Help the poor and sick, and those that are in their last agony. Convert all heretics and unbelievers. O God of mercy and goodness! have mercy on the souls of the faithful in purgatory; put an end to their sufferings; and grant to all those for whom I am particularly bound to pray, eternal light, rest, and happiness. Amen.

HYMN.

BEFORE the closing of the day,
Creator, we thee humbly pray,
That for thy wonted mercy's sake,
Thou us into protection take.

May nothing in our minds excite
Vain dreams and phantoms of the night;
Our enemy repress, that so
Our bodies no uncleanness know.

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In this, most gracious Father, hear,
Through Christ thy equal Son, our prayer;
Who, with the Holy Ghost and Thee,
Doth live and reign eternally. Amen.

PRAYER.

VISIT, we beseech thee, O Lord, this habitation, and drive away from it all the snares of the enemy; let thy holy angels dwell therein to preserve us in peace; and may thy blessing be upon us for ever; through Christ our Lord. Amen.

May the divine assistance remain always with us. Amen.

Before you go to bed, read a chapter in some spiritual book. Resolve within yourself on the subject of the next morning's meditation, which may be found amongst the "Pious Reflections for every Day in the Month," and think upon it while you are undressing. When you compose yourself in bed, think on your grave, and how soon death, of which sleep is an image, will be with you, and what your sentiments will then be of all worldly vanities. Offer up your sleep to God, submitting it with a pure intention to his holy will; that by this repose of nature you may recover new vigour of mind and body to serve him. Wish that every breath you are to draw this night, may be so many acts of praise and love of the divine Majesty, like the happy breathings of the angels and saints, who never sleep; and so compose yourself to rest in the arms of your Saviour.

If you awake in the night, renew the offering of yourself to God, saying:

"My soul hath desired thee in the night."
Isaiah, xxvi. 9.

Into thy hands, O Lord, I recommend my spirit: Lord Jesus, receive my soul, &c.

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A PRAYER BEFORE SERMON, SPIRITUAL READING, &c.

O INCOMPREHENSIBLE CREATOR, true fountain of light, and only author of all knowledge, vouchsafe, we beseech thee, to enlighten our understanding with the rays of thy wisdom, and to chase away from our minds all darkness of sin and ignorance. Thou who makest eloquent the tongues of those that want utterance, pour on our lips, *and into our hearts*, the grace of thy blessing; give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the continual assistance of thy holy grace: that we may apply whatever we hear, read, or meditate on, to thy honour, and the eternal salvation of our own souls: through, &c. Amen.

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ON THE MASS.

Of all the duties prescribed by our holy religion, the Sacrifice of the Mass is that which is most pleasing to God, and most salutary to man. Here it is that Jesus Christ renews the great mystery of our redemption; here doth he make himself our victim in a real, though unbloody sacrifice, and in person applieth to each of us the merits of that blood, which, hanging on a cross, he was pleased to shed for mankind. This should give us the most sublime idea of the Mass, and make us desire to hear it with the utmost reverence and devotion; for to assist at it irreverently, or without putting a proper restraint on our eyes and our whole exterior, is to dishonour religion, and renew, as far as in us lies, the insults he received on Mount Calvary. To avoid then so great an evil, let us always come to this august sacrifice with the most earnest devotion; let us enter into the spirit of Christ; let us offer ourselves up with him, and as he does; let the church, as we enter it, strike us with awe; let our modesty and recollection be uninterrupted from the beginning to the end thereof; let our hearts, thoughts, and imaginations be, as it were, buried in God, and the interests of our souls.

The Practical Reflections (in small letter) at the head of each prayer, may help to excite our attention.

The Acts of Faith, Hope, and Charity, usually read on Sundays and Holidays, before Mass, may be found in page 30.

O merciful Father, who didst so love the world as to give up thy only Son to death, even the death of the cross, for our redemption; vouchsafe, through his infinite merits, to accept in our behalf the most holy Sacrifice of the Mass, in the offering of which we are

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about to participate. We approach thy throne, O Lord, with humble but firm hope, when we remember that we have the price of the world's redemption to lay before thee. That price has been paid by the death of thy ever blessed Son; and among the wondrous means which he has provided for applying the fruits thereof to our souls, we contemplate, with especial gratitude, that enduring memorial of his love, which he instituted at his last supper, whereby he enables us not only to possess within us; in the divine Communion, the very Author of grace, the Victim of propitiation, who died for us on the cross, but also to present him anew to thy acceptance, really present on our altar, as our Advocate and Mediator, through the ministry of his Priests, in the adorable Sacrifice of the Mass.

At this adorable Sacrifice we are now assembled to assist. O Lord, look upon the face of thy Christ; and grant, that while we unite with thy holy Church and its Minister, in offering him before the throne of thy mercy, for all the purposes

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for which he once shed his most precious blood, we may be made partakers of the one all-atoning sacrifice which he consumated on Calvary.

Bowing down, therefore, in humble adoration, before thy sovereign Majesty, we now offer the most holy Sacrifice of the Mass to thy honour and glory, to acknowledge thy infinite perfections, thy supreme dominion over all thy creatures, our entire subjection to thee, and our total dependance on thy gracious providence.

We offer it to thee in thanksgiving for having created us to thine own image, and destined us for eternal glory; for having redeemed us from the slavery of Satan by the precious blood of thy divine Son; for having called us to the true faith; assisted us by thy graces; borne with our ingratitude; watched over us by thy special providence; blessed us, notwithstanding our utter unworthiness, with the continuance of thy gracious protection; and for all the other innumerable favours which we owe to thy undeserved bounty.

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We offer it to move thee to compassion for our spiritual miseries, that thou mayest grant us the gift of compunction and the pardon of our sins.

We offer it for the propagation of the Catholic Faith, that all may be brought into the *one fold* under the *one shepherd;* for our most holy Father the Pope, that *the spirit of wisdom, and fortitude, and piety,* may rest upon him; for our Prelate, and for all the Pastors and Clergy of thy holy Church, that they may direct the faithful in the way of salvation; for the Queen, *and for all who are in high station, that we may lead a quiet and peaceable life;* for concord and good will among all states and people; for the necessities of mankind; for the inhabitants of this parish, particularly for the congregation here present; and to obtain all the blessings that we stand in need of in this life, the happiness of heaven in the next, and eternal rest to the faithful departed.

And as Jesus Christ so ordained, when he instituted at his last supper this wonderful mystery of his power, wisdom,

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and goodness, we offer the Mass in grateful remembrance of all that he has done and suffered for the love of us, making special commemoration of his bitter passion and death, and of his glorious resurrection and ascension into heaven. Vouchsafe, O almighty and eternal God, to whom alone the supreme worship of sacrifice is due, graciously to accept it for these and all other purposes agreeable to thy holy will. We offer it, not confiding in any merits of our own—we offer it through the merits of the same Jesus Christ, thy beloved Son, our High Priest and Victim, and in the name of the most holy Trinity, the Father, and the Son, and the Holy Ghost; to whom be honour, praise, and glory, for ever and ever.

O all ye Angels and Saints who stand before the throne of God, vouchsafe to join in our humble supplications; and thou, above all, O ever blessed Virgin, immaculate mother of God our Saviour, assist us with thy prayers. We know that thou art near to that most loving Son, through whom only we can find

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access to the throne of grace, and who will refuse thee nothing, that through his infinite merits thou wilt deign to solicit for us. At thy suggestion he wrought the stupendous miracle of changing water into wine. Oh then, beseech him, by all that he has suffered for our salvation, that the still more wondrous prodigy which he is about to perform on our altar, may not, through our unworthiness, be unprofitable to us; that he may move us to assist at it with the deepest awe, the firmest confidence, and the most ardent love; that it may thus ascend in the odour of sweetness to the throne of mercy in our behalf, to be to us an unfailing source of grace here, and a pledge of eternal life hereafter. Amen.

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PRAYERS AT MASS.*

THE BEGINNING OF THE MASS.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

It is in thy name, O adorable Trinity, it is to honour thee, and to do thee homage, that I assist at this most holy and august sacrifice. Permit me then, O Lord, to unite my intention with that of thy Minister now at the altar, in offering up this precious victim; and give me the same sentiments I ought to have had on Mount Calvary, had I been an eye-witness of that bloody sacrifice.

AT THE CONFITEOR.

Think, in the bitterness of your heart, on all your past sins, and recollect, in a general manner, such of them as are most humiliating. Lay your weaknesses before God, and beg of him to pardon them. Implore his assistance in all your necessities, through the infinite efficacy of this great sacrifice.

I CONFESS, O my God, not only in thy presence, who seest the secrets of hearts,

* For an explanation of the Latin liturgy, and of the sacrifice and sacred ceremonies of the Mass, the reader is referred to the commencement of the Supplement, where also will be found the Ordinary of the Mass, (in English,) as read by the priest at the altar.

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but also in the presence of all the blessed in heaven, and faithful on earth, that I have often and grievously offended thee in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Yes, Lord, I have sinned; I acknowledge to my shame, and with the most bitter regret, that I have ungratefully abused all thy gifts; and therefore I humbly beseech thee, O blessed Virgin Mary, and all ye saints and angels, to intercede for me. Vouchsafe, O Lord, to listen to them; grant to the ardour of their prayers, what thou mayest justly refuse to the coldness of mine; and to their services, that pardon to which my offences can have no claim.

WHEN THE PRIEST IS GOING UP TO THE ALTAR.

UNITE, O Lord, our hearts and wills, and remove from us every thing that may any way make us unfit for appearing in thy sanctuary. Of ourselves we are unworthy to appear in thy presence: therefore we implore the intercession

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of the saints in our behalf. Grant to their prayers the pardon of all our sins: through Christ our Lord. Amen.

AT THE INTROIT.

We beseech thee, O Lord, that we may be truly prepared for the offering of this great sacrifice to thee this day. Our sins alone can render us displeasing to thee, we therefore call aloud to thee for mercy.

AT THE KYRIE ELEISON.

Have mercy on us, O Lord, and forgive us all our sins; and though we have nothing of our own to move thy goodness, let our importunity prevail: have mercy on us, O Lord, have mercy on us.

AT THE GLORIA IN EXCELSIS.

Conceive a vehement desire of promoting the glory of God, and your neighbour's good. Rejoice with the angels, at the share you have in these holy mysteries; and form to yourself the highest idea of the majesty of God; and of his Son Jesus Christ.

Who is like unto thee, O almighty God! To whom can the most unlimited tribute of honour, praise, and glory be due, either in heaven or on earth, if not to thee, the King of kings, the Lord

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of lords, and beneficent Creator of the universe! The angels and saints, with unceasing rapture, sing forth thy praises, and glorify thy name in heaven; and shall not I, the work of thy hands, praise thee also on earth? Yes, O Lord! Graciously vouchsafe to accept the homage I now pay thee, and which I purpose fervently to offer thee all the days of my life.

AT THE COLLECT.

So called, because the priest lays before God the necessities of all his people; their vows and desires *collected*, as it were, together; whence, turning to the congregation, he invites them to unite with him in the petition, saying: *Oremus*, or *Let us Pray*.

ALMIGHTY and eternal God, we humbly beseech thee to look down from thy heavenly sanctuary upon this congregation, and graciously hear these prayers, which thy church addresses to thee for us by the ministry of thy priest.

Grant us, in thy infinite mercy, pardon of our sins, health of mind and body, peace in our days, unity and increase of Catholic faith, fervent charity, sincere devotion, patience in suffering, and every

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thing else conducive to thy glory and our own salvation: through Jesus Christ our Lord. Amen.

AT THE EPISTLE.

Return God thanks for having called you to the knowledge of his holy law; submit to it with perfect docility; and beg of him to extend our holy religion over the whole world.

O ETERNAL God, who never ceasest to excite us to the worship and love of thy holy name, or to arm us against the attacks of the world, the flesh, and the devil, by the public ministry of thy church, by the doctrine of thy prophets and apostles, and by many other holy admonitions; grant we may faithfully attend to these lessons of salvation, that thus our knowledge of thy law may never rise in judgment against us, but guide us securely to thee: through Christ our Lord. Amen.

AT THE GOSPEL.

Look on the Gospel as the rule of your faith and morals; a rule which Christ himself has drawn up; a rule which you have solemnly promised by your baptism to follow, and by which you shall most certainly be judged.

IT is not thy interpreters, O God, who are now to instruct me; it is thy only

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Son; it is his word I am about to hear. I most gratefully embrace this heavenly doctrine. I stand up to declare in the face of heaven and earth, that I will walk faithfully in that way which he hath marked out for me. He tells me here, that "it will avail a man nothing to gain the whole world, if he lose his own soul; that the sensual, the covetous, the worldling, the libertine, the detractor, and such as are insensible to the miseries of the poor, shall have no share in his heavenly kingdom; and that, in order to become his disciple, I must take up my cross and follow him." I receive with my whole heart all these sacred maxims. Grant me the grace to put them in practice; for to what purpose should I declare myself thy disciple, if I were not to live according to the maxims of thy gospel.

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AT THE CREED.

Renew your faith in all those articles which the church proposes to your belief, because they are founded on God's own word, revealed in the scriptures, announced by the prophets, supported by miracles, confirmed by the blood of the martyrs, verified by the establishment of our faith, and obvious by the sanctity of our religion.

I RETURN thee infinite thanks, O Lord, for having given me birth in the bosom of the holy Catholic Church. The precious gift of faith is much more dear to me than any advantage of birth or fortune. Grant me a perfect docility for all it teaches, as well for what I understand, as for what is above my conception. It is neither just nor possible that I should fully comprehend an infinite God, who cannot even comprehend myself. By thy grace I am firmly convinced of the wisdom and sincerity of thy apostles, by whom thou hast announced these mysteries to the world. By them the world was converted; it submitted, and believed them; which, if done without a miracle, must be in itself the greatest of all miracles. What more then can I desire? What surer grounds can I have?

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On these principles I rest my belief. Here is the faith which to my last breath I shall profess:—I firmly believe that thou art one God in three distinct persons, the Father, the Son, and the Holy Ghost, who of nothing hast created all things. I believe, O heavenly Father, that thy only Son, who is perfectly equal to thee, holy, powerful, and eternal, as thou art, became man for love of us; suffered, died on the cross, rose again, and ascended into heaven; from whence he shall come at the last day to judge the world; and that of his blessed kingdom there shall be no end. I believe in the Holy Ghost, who is also true God as thou art, proceeding from thee and thy Son: I believe that he spoke by the prophets, and that by him we are sanctified. I confess one baptism for the remission of sins. I expect the resurrection of the body, and the life of the world to come, where I firmly hope to possess thee, Lord, for ever and ever. Amen.

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AT THE OFFERTORY.

Consider what an advantage it is to have in this sacrifice, wherewithal to honour God perfectly; to thank him in a manner equal to his gifts; to blot out entirely your past sins; and to obtain, both for yourself and others, all those graces you stand most in need of.

O HOLY Father, almighty and eternal God, how unworthy soever I may appear in thy presence, yet I presume to offer thee this Host, by the hands of the priest, with the same intention which Christ my Saviour had, when he first instituted this august sacrifice, and which he now has at this very instant that he immolates himself for us. I offer it in acknowledgment of thy supreme dominion over me and all creatures. I offer it in expiation of my crimes; in thanksgiving for all thy benefits. I offer it to obtain from thy infinite goodness, for my parents, benefacters, friends, and enemies, all those precious gifts and graces which only through him can be obtained, who is JUST by excellence, and who became a victim for the sins of men. I earnestly entreat thee to bless and protect the

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holy Catholic Church, our chief pastor the Pope, our Bishops and Clergy, the Queen and Royal Family, and all our fellow-subjects of every denomination. Remember also, O Lord, the souls of the faithful departed, and grant them, through the merits of thy Son, eternal light and peace. Have mercy upon all heretics, infidels and sinners. Bless and preserve all mine enemies; and as I freely forgive them the injuries they have done, or mean to do me, so do thou, in thy mercy, forgive me mine offences. Amen.

AT THE PREFACE.

Raise up your thoughts to heaven, even to the very throne of the Divinity, and there with most holy and respectful awe, pay homage to his glorious majesty, mixing your own praises with those sacred hymns with which the heavenly spirits are ever praising him.

Do thou thyself, O Lord, raise up my heart; inflame it with thy love, and free it from all earthly affections; let it rest in heaven, where thou my treasure art, and on this altar also, where thou art going to present thyself to thy eternal Father for our sake. As my life, O Lord, is a continual succession of thy favours,

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so let my thanksgivings be also uninterrupted. And since thou art going to renew the greatest of all sacrifices, should not I also break forth into the most lively acknowledgments? Permit me then, O Lord, to join my feeble voice with the host of heavenly spirits, and to exclaim with them, in transports of joy and admiration: "*Holy, Holy, Holy, Lord God of Sabaoth: The heavens and the earth are filled with thy glory. Blessed is he who cometh in the name of the Lord; Hosanna in the highest.*

AT THE CANON.

Represent to yourself the altar as a throne of mercy, upon which Christ is to sit; where you are entitled to present yourself, to expose your wants, to ask for blessings, and obtain them. Can he who giveth us his only Son, refuse us any other favour whatsoever?

O FATHER of Mercy, graciously receive this most holy Sacrifice, which we offer to thee by the hands of thy priest, in union with that which thy beloved Son offered thee during his whole life, at his last supper, and on the cross. Look down on thy Christ, thy dearest

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and only begotten Son, "in whom thou art always well pleased;" and by the infinite merits of his incarnation, nativity, tears, labours, sufferings, and death, have mercy upon me, and upon all those for whom I ought to pray [*here name the particular persons*]; my parents, brethren, friends, benefactors, relations, and those who have injured me, or whom I may have injured. I also beseech thee to guard, prosper, and extend the holy Catholic Church; to pour down thy blessings upon our chief pastor the Pope, upon the Bishops and all the Clergy; enlighten and guide them in the way of salvation. Bless and preserve the Queen, and all the Royal Family. Look down upon us all, I beseech thee, O Lord, with eyes of mercy and compassion. Bring us all to the perfect practice of a holy and virtuous life here, and to the possession of thy eternal glory hereafter. May we all know thee; may we all please thee perfectly; may we fear, love, and glorify thee: through the

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same Jesus Christ, who, with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

Why have not I, O God, at this moment, the ardent sighs with which the holy patriarchs wished for the Messiah? Why have not I their lively faith and their ardent love? Come, Lord Jesus! come, sweet Redeemer of the world! come quickly to accomplish a mystery, which is an abridgment of all thy other miracles.

Thou art, O Lord Jesus! the true pastor of souls, who didst lay down thy life for thy flock! Thou art the Lamb of God, that died upon the cross to save us! Prostrate in spirit before thee, I desire to praise and bless thee, both now and for ever. Amen.

AT THE ELEVATION OF THE HOST.

Behold your God, your Saviour, and your Judge! Contemplate in silent astonishment what passes before you. Excite every fervent sentiment in your soul, which fear, respect, and confidence can inspire.

HAIL, O Victim of Salvation! eternal King! incarnate Word! sacrificed for me and all mankind! Hail, precious

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Body of the Son of God! sacred Flesh, torn with nails, pierced with a lance, and bleeding on a cross for us poor sinners! O amazing goodness! O infinite love! O let that tender love plead now in my behalf: let all my iniquities be here effaced, and my name be written in the book of life. I believe in thee; I hope in thee; I love thee. To thee be honour, praise, and glory, from all creatures, for ever and ever. Amen.

AT THE ELEVATION OF THE CHALICE.

Hail, sacred Blood, flowing from the wounds of Jesus Christ, and washing away the sins of the world! O cleanse, sanctify, and preserve my soul, that nothing in future may ever separate me from thee. Behold, O eternal Father, thy holy Jesus, and look upon the face of thy Christ, in whom thou art well pleased. Hear the voice of his blood crying out to thee, not for vengeance, but for mercy and pardon. Accept this

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divine oblation; and through the infinite merits of all the sufferings that Jesus endured on the cross for our salvation, be pleased to look upon us, and upon all thy people, with an eye of mercy.

During the remainder of the Canon contemplate in the most affectionate manner, your Saviour here present. Reflect on the mysteries he renews. Unite the sacrifice of your heart to that of his body. Offer him up to God his Father, with the several intentions of the four kinds of sacrifice offered in the Old Law, beseeching him to accept the prayers which his dear Son addresses to him in our behalf.

It is now, O eternal Father, that we truly and really offer to thy Divine Majesty, that pure, holy, and immaculate victim which thou thyself hast been pleased to grant us, and of which all other offerings were only the types and figures. The sacrifices of Abel, of Abraham, and of Melchisedech, were of no value, when compared to ours. This glorious victim, thy dear Son himself, the perfect object of thy eternal love, and alone worthy of thy altar, is an offering by so much the more precious than theirs, as God is greater than all creatures.

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AS A HOLOCAUST, OR WHOLE-BURNT OFFERING.

O SOVEREIGN Creator and Lord of all things! graciously vouchsafe to accept my humble homage, in union with that which thou here receivest from Jesus Christ, the only worthy adorer of thy infinite Majesty. Whilst, therefore, he immolates himself upon this altar, I unite my intentions with those views and purposes himself has, in offering to thee this his holy sacrifice. It is he alone can form a just conception of the boundless excellence and unspeakable majesty of THE GREAT CREATOR of Heaven and earth; he alone fully comprehends the entire extent of thy dominion. He beholds (what we blind mortals cannot) how far all creatures, visible and invisible, depend on thee. He plainly conceives that thy dominion is absolute over all we are, all we possess or can hope for in time or eternity. It is in acknowledgment of this thy sovereign authority, and to make, in his name, a public pro-

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fession of our total dependence on thee, that I unite with him in his daily renewal of this most holy sacrifice.

AS A SACRIFICE OF THANKSGIVING.

VOUCHSAFE, O most bountiful Lord God, to receive this precious victim in thanksgiving for all thy benefits. Thou hast created me to thine own image and likeness, and if thy all-powerful hand had not continued to preserve the slender thread of my life, I must ere now have fallen back into my original nothing. For my sake thou didst abandon thy beloved Son to the cruelty of the Jews, and to an ignominious death; nor doth a single moment of my existence pass away without fresh proofs of thy bounty. O that I could, in some degree, acknowledge those thy innumerable favours, even at the price of my blood; but the offering I here make thee is infinitely more acceptable; it is nothing less than thy beloved Son, equal to thee in all things, the very

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figure of thy substance, and splendour of thy glory.

AS A SACRIFICE OF EXPIATION.

REMEMBER, O Lord, that the sacrifice we now offer to thee, is essentially the same, and equally propitiatory with that which our Saviour offered thee on Mount Calvary, though different as to the manner of offering. However base, therefore, our ingratitude may be, or however manifold our transgressions, we cannot but hope for pardon, since it is the blood of a God we offer in atonement.

AS A SACRIFICE OF IMPETRATION.

O GOD of infinite bounty, be pleased now to crown all the favours thou hast hitherto conferred on me, by the gifts of a *lively faith*, a *firm hope*, and an *ardent charity*. Bless all my labours and undertakings. Give me an intuitive knowledge of thy holy will, and an unshaken resolution to put it into execution. Grant me perseverance in thy

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grace to the end of my life. Have mercy on the souls of the faithful departed, particularly on those for whom I am in a more especial manner bound to pray. [*Name them.*] Deliver them, O Lord, from all their sufferings, and admit them into the mansions of everlasting bliss: through the infinite merits of Christ Jesus, thy only Son, who liveth, &c. Amen.

AT THE PATER NOSTER.

Let us imagine ourselves present with Jesus on a new Calvary. Let us remain at the foot of his cross, with the tender compassion of Magdalen, with the ardent love of St. John; or, standing afar off with St. Peter, let us weep bitterly over our manifold sins and offences.

WHAT a happiness, O my God, to have thee for my Father! How joyful to think, that heaven, where thou art, is also to be my eternal dwelling-place! May thy name be glorified throughout the whole world. Reign, O Lord, over all hearts, affections, and desires. Refuse us not our spiritual and corporal food. We freely forgive others; do thou also forgive us. Support us in the trials and temptations of this life, and preserve

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us from sin, the greatest of all evils. Amen.

AT THE AGNUS DEI.

God, so glorious in heaven! so powerful on earth! so dreadful in hell! is here only a lamb, 'full of sweetness and bounty! Behold! he comes here to take away the sins of the world, and thine in particular. O what a motive of confidence! O what a subject of consolation!

O LAMB of God, sacrificed for my sake, have mercy on me! O adorable Victim of my salvation, look down on me and save me! Divine Mediator! obtain pardon of thy eternal Father for me a sinner, and mercifully grant me the sweets of thy peace. Amen.

AT THE COMMUNION.

To communicate spiritually, renew, by an act of faith, your firm belief of Christ's *real presence*. Make an act of contrition. Desire most earnestly to receive him with the priest; beg of him to accept these desires, and to unite himself to you in the effusion of his graces.

O THAT I were among the number of those whose sanctity allows them to communicate daily! What a happiness, O my God! could I at this moment erect a throne for thee in my heart, pay thee my homage, lay open to thee my wants, and participate in the favours thou

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grantest to those who *really* and *worthily* receive thee. But since I am unworthy, do thou, O Lord, supply my want of the proper dispositions. Grant the pardon of my manifold sins, which I detest from the bottom of my heart, because they displease thee. Cast thy compassionate eye upon me, and purify my soul, that the ardent wish I now conceive to be united to thee by a worthy communion, may be speedily accomplished. But until the arrival of so happy a moment, I earnestly entreat thee, O dearest Lord, that thou wouldst make me partaker of all those advantages which the communion of the priest may produce in those thy people. By the efficacy of this enlivening sacrament, increase my faith, strengthen my hope, revive in my soul the rays of divine charity, inflame my heart with thy love, that it may pant only for thee, and live for thee alone. Amen.

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AT THE LAST PRAYERS.

Strive earnestly to offer your Lord sacrifice for sacrifice, by becoming the victim of his love. Immolate freely to him all your sinful inclinations, and whatever is contrary to his holy will.

SINCE thou, O Lord, hast sacrificed thyself for my salvation, shall not I desire to be sacrificed for thy glory? Yes, I am thy victim: do with me as thou willest. I consecrate my whole being to thee. I willingly accept whatever crosses thou art pleased to send me. Receiving them from thy fatherly hand, I embrace them, and unite them with those thou hast endured for my sake. Before I quite thy temple, strengthen the resolution I have made to serve thee with more fidelity, and to struggle, not only against my ordinary failings, but chiefly against that to which I am most inclined. Thy law shall henceforth be my rule of conduct during the remainder of my life; and I will forfeit every worldly consideration, and suffer every calamity, sooner than transgress it. Amen.

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AT THE BENEDICTION.

Receive the blessing from the priest, as given in the name of the Lord. Thank him sincerely for the favours here granted you. Lay up with care the fruits of this sacrifice; and let your conduct be such, as that all who see you, may clearly perceive how much you have profited by so holy an action.

Most holy and adorable Trinity! as it is by thee we began this sacrifice, so it is by thee we desire to conclude it. Suffer us not therefore, O Lord, to depart hence without thy blessing. Give it us by the ministry of this priest. May it ever remain with us; may its influence always direct our actions; and may it be a sure pledge of that final benediction which thine elect shall receive, when called by thee to thy kingdom of eternal glory. Amen.

AT THE LAST GOSPEL.

Divine Word! only Son of the Father! Light of the World! who camest from heaven to show us the way thither; I adore thy Majesty with most profound respect; I place my whole confidence in thee; I most firmly hope, that as

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thou art my God, a God made man to save mankind, thou wilt grant me those graces which my sanctification may require, and also the enjoyment of thee in glory. Amen.

A PRAYER AFTER MASS.

I RETURN thee infinite thanks, O my God, for permitting me to assist at this holy sacrifice, in preference to so many others more worthy of so great a favour; and I hope, that through thy great mercy, thou wilt pardon me the faults which I may have here committed, either by my tepidity or inattention. Though I now return hence to my worldly employments, yet I will remember, through the course of the day, what thou hast here done for me; and shall endeavour that no thought, word, or action of mine, deprive me of the advantages of which I have now been a partaker. Amen.

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A PREPARATION FOR CONFESSION.

THERE is scarcely any duty of greater importance in religion, than to receive the *Sacrament of Penance* with the necessary dispositions. Penance is as indispensably requisite for those who have fallen into sin after baptism, as baptism itself is for such as have never been baptized. *It is a second plank after the shipwreck of sin, without which the sinner must inevitably perish.* But then it is to be observed, that this sacrament must be received with the necessary dispositions. The cleansing of the baptismal robe, and restoring it to its original purity, is not to be effected without much labour and application. It would be absurd to imagine, that the unchangeable justice of God, which could not be satisfied but by the sufferings of Jesus Christ, and which, notwithstanding these sufferings, doth still condemn to eternal torments the unrepenting sinner; it would be absurd, I say, to imagine that his justice should now be appeased by a superficial or outward compliance with this duty, accompanied perhaps with insincerity, gross negligence, or a fixed adherence to mortal sin, and therefore destitute of real sorrow, change of heart, and a firm purpose of amendment. The enormity of sin is the same at this day as it ever was; it is as unchangeable as God himself; because it is essentially a rebellion against him; a breach of his law, an insult offered to his eternal Majesty, and consequently not more remissable at present in the sacrament of penance, than at the earliest period of christianity, when the severest discipline prevailed, and when the fervour of primitive penitents was so ardent.—Hence, that this merciful institution may never be frustrated of its end, and in order that the sinner may always receive the pardon of his offences, we must strictly fulfil these five following conditions:

I. An examination of conscience, that we may know all our sins.

II. A heart-felt sorrow for having committed them.

III. A firm resolution never to commit them again.

IV. A candid and humble confession of them to a priest empowered to absolve us.

V. A desire or intention of satisfying God, and our neighbour also, if injured.

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A PROTESTATION

BEFORE THE EXAMINATION OF CONSCIENCE.

O GOD, the searcher of all hearts, behold, I here protest, in thy presence, that what I now design is sincerely for the honour of thy name, and because I heartily desire to be delivered from the guilt of my sins: therefore I come to thy sacrament of penance, that, complying with thy holy institution, I may obtain thy blessing and pardon, as thou has promised. May thy holy grace assist me in performing this great duty well, as it is thy mercy which has called me to it.

Think seriously, and with the most lively gratitude, on all the benefits God hath so liberally bestowed on you, and particularly for his goodness in preparing this sacrament as a remedy for your sins.

How great are my obligations to thee, O my God, in thus providing for me, after my disgrace, the means of a perfect reconciliation. To have purified me in the waters of baptism, was not enough; thou hast also left me the waters of penance, to wash me still more from my iniquities, and cleanse me from my sins. For this end thou hast left to the church, in the persons of the apostles, the power of remitting our offences: "*Receive ye the Holy Ghost; whose sins ye shall forgive, shall be forgiven.*" O what excessive goodness! What an advantage to poor sinners, to have a tribunal estab-

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blished for them, always open, where they may be received into favour! Can I ever be insensible to so striking an instance of thy bounty? I have withdrawn myself from thee by a formal contempt of thy law, and thou art pleased to make the first advances to meet me: O Father of mercies, and God of goodness, be thou for ever blessed! Permit me to fly to this powerful refuge; and suffer not that, by a new ingratitude, I should for the future ever abuse so excellent a resource of salvation. No: it is not human respect, nor custom, nor the fear of being thought careless of my soul, that brings me at present to this sacrament of reconciliation; no, it is a sincere regret for having incurred thy displeasure; for who can be at rest, O my God, when he knows that he is thy enemy, and that he has offended the very best of fathers?

PRAYERS

BEFORE THE EXAMINATION OF CONSCIENCE.

Beg of God to make your sins known to you, and to give you a true sense of their malice. Prostrate yourself in spirit at the feet of your Redeemer, as Magdalen did when she washed them with her tears; or imagine yourself on Mount Calvary, and there, beneath his cross, pour forth your prayers to him, resolving to acquit yourself of this confession, as if it were to be your last.

O HOLY Spirit, eternal Source of Light, mercifully vouchsafe to enlighten the darkness of my understanding, that I may clearly perceive the true state of my conscience. Thou

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who hast created me, and art to be my judge, dost fully behold the most secret recesses of my heart; show me now, therefore, my sins, in as conspicuous a manner as I shall behold them when on the point of appearing at thy tremendous tribunal. My object at present is, to prevent the rigorous account I must there give of all my thoughts, words, and actions; for were I now deficient in that sincere exactness which is necessary in the examination and confession of my sins, thou wouldst infallibly correct, at thy unerring tribunal, the injustice and iniquity of such a proceeding. Discover, then, to me, O my God, all these secret thoughts, irregular desires, criminal words, and actions, or omissions of my duty, by which I may have violated thy sacred laws, or scandalized my neighbour. O do not permit self-love to seduce and blind me, but rather remove the veil it places before my eyes, that beholding the true state of my interior, I may make an humble and sincere confession of my sins to thy minister.

I desire, like the prodigal child, to enter seriously into myself, and without delay to forsake my evil ways, in which I have been wearied out in the pursuit of empty toys and mere shadows, seeking in vain to satisfy my thirst with muddy waters, and my hunger with the husks of swine. I ardently desire to return to thee, O Fountain of Life! but, O my God, though I can go astray from thee fast enough, when left to myself, yet I cannot make one step towards returning to thee, unless thy divine

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grace stir me up and assist me. This grace, then, I most humbly implore, prostrate in spirit before the throne of thy mercy. I beg it for the sake of Jesus Christ, my Redeemer, who died upon the cross for me and for all sinners. Thou hast said, "*There is joy in heaven for one sinner that doeth penance.*" Give me now the grace of true repentance, and let heaven rejoice at my conversion. Assist me in this great work by thy heavenly light, in order that I may discover all my imperfections, see all my sins in their true colours, and sincerely detest and confess them. I know thou desirest not the death of a sinner, but rather that he be converted and live. I know that thy mercies are above all thy works, and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee, so thou wilt finish the work that thou hast begun, by assisting me in every part of my preparation for it, and bringing me to a perfect reconciliation with thee.

Examine yourself attentively, not only on the sins you have committed since your last confession, but also on the faults you may have committed in making it; but beware of scrupulosity or anxiety; for in this examination it is only necessary that you should use such a moral diligence as any temporal concern might require, where it is neither your intention nor your interest to be deceived. For this purpose, calmly recollect on the different occasions of sin which have since fallen in your way, or to which your state and condition of life exposes you; the places you have frequented, the persons you have conversed with; &c. &c.; in the doing of which the following table of sins will greatly assist you.

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SINS AGAINST GOD.

IN MATTERS OF FAITH.—Have you been guilty of heresy, or disbelief of any article of faith, or of voluntarily doubting of any article of faith?—Have you rashly exposed yourself to the danger of infidelity, by reading bad books, keeping wicked company, going into places of worship belonging to other communions during the time of their service, and joining with them in their worship?—Have you, by word or deed, denied your faith, or railed at or despised holy things?—Have you been ignorant of the articles of your faith and the duties of your religion, or have you been negligent in instructing, or procuring the necessary instructions for those under your care?—Have you given credit to dreams, taken notice of omens, or made any other superstitious observations?—Have you used charms or spells, or consulted fortune-tellers, or made use of any other superstitious practices to find out things to come, recover things lost, &c.—How often?—and with what scandal and ill example to others?

OF HOPE.—Have you despaired of salvation, or of the forgiveness of your sins?—Have you rashly presumed upon God's goodness, continuing to offend him because he is merciful; going on in your sins, without any thought of amendment, depending upon a death-bed repentance?—Have you relied upon yourself rather than upon divine grace; or neglected for a long time to return to God by repentance, after falling into mortal sin?

OF CHARITY.—Have you loved any creature as much or more than God?—Have you murmured against the providence of God, resisted his inspirations, refused to submit to his divine will, not prevented evil when you could and ought, committed sins through human respect?

OF RELIGION.—Have you made a sacrilegious confession or communion?—Have you received the sacraments of confirmation or matrimony in the state of mortal sin?—Have you abused the holy scripture, or profaned holy places or sacred things?—Have you blasphemed God or his saints?—Have you been negligent in the divine worship, seldom or never adoring and praising God, or giving him thanks for his benefits?—Have you prayed but seldom, or with little attention, or omitted to make acts of faith, hope, and charity?—Have you behaved with irreverence

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in the house of God, or broken any vow or solemn promise made to him?—Have you neglected to hear mass on Sundays and holy-days of obligation?—or have you heard it with wilful distractions, or not taken care that your children or servants should hear it?—Have you neglected confession and communion at Easter, or omitted the penance enjoined you, or acquitted yourself of these religious duties carelessly?—Have you sworn falsely, or what you did not certainly know whether it was true or false?—Have you broken your lawful oaths, or sworn to do any thing that was wicked or unlawful?—Have you had a custom of swearing rashly or inconsiderately, by the name of God, by your soul, or by the way of imprecation upon yourself or others?—Have you sworn by the blood or wounds of God, or any other blasphemous oath, or been accessary to others swearing, cursing, or blaspheming?—Have you spent the Sundays or holy-days of obligation in idleness or sin, or been the occasion of others so spending them?—Have you done any servile work without necessity upon those days?—Have you broken the days of abstinence, or eaten more than one meal on fasting days, or been accessary to others so doing?—How often, &c.

SINS AGAINST OUR NEIGHBOUR.

In Thoughts.—Have you been deficient in point of charity towards your neighbour?—Have you judged rashly of him?—Have you wilfully entertained thoughts of hatred, aversion, rancour, or a coldness and resentment against him?—Have you, on this account, endeavoured to avoid meeting or speaking to him?—Have you envied him in his merit, reputation, fortune or employments?—Have you conceived desires of revenge against him, and wished that harm might befal him?—Have you been hard-hearted, or without any feeling or compassion for him in his affliction?—Have you felt in yourself a secret pleasure and satisfaction when any disgrace happened to him, and discontent in seeing him thrive and flourish? [These sins may vary in their malice, according to the length of time we were thus affected, or the relation we stand in to the different persons in question, or according to the greater or less importance of the matter under our consideration.]

In Words.—Have you spoken harshly to your neighbour—given him abusive language—railed at him—mis-

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called him—mocked and ridiculed him—exposed him to scorn—affronted him—censured his conduct—found fault with every thing he did—put wrong constructions upon his actions—calumniated or detracted him—been pleased to hear others speak ill of him—listened to and encouraged the calumny or detraction when you could prevent such discourses? [N.B.—The motive for speaking thus, the number of persons present, and the subject of this uncharitable language, must be specified, as we are bound to repair the injury to the best of our power.] We also sin by ill-natured reports or insinuations, malicious expressions, whether true or false—by giving bad advice and bad example—by instilling bad or dangerous principles—by flattering others, or approving of evil—by giving false testimony—by discovering the secrets or the faults of others—by abusive words, reproaches, bad wishes or imprecations, &c.

In Actions.—Have you wronged, deceived, or circumvented your neighbour in buying or selling?—Have you injured him by stealing, cheating, usury, extortion, or any unlawful contract?—by putting off false money, or using false weights or measures?—Have you bought or received stolen goods?—Have you contracted debts without design of paying them? We also sin by wronging our creditors, or our own family, by prodigal expences—by refusing to pay our just debts when able, or by culpable extravagance rendering ourselves unable to pay them—by neglecting the work or business for which we were hired, and obliged by contract to perform; in fine, by unjustly taking or keeping any thing of value belonging to another; in which case it is impossible to obtain forgiveness without making restitution to the best of our power. [And here it is to be observed, that where two or more jointly injure another, in goods or reputation, they are jointly and severally obliged to restitution; that is to say, they are bound to contribute their respective proportions towards repairing the injury; and every individual of them is answerable before God for the whole injury, when either or any of the accomplices refuse to repair their portion thereof.]

In Omissions.—Have you neglected to succour, comfort and assist your neighbour in necessity?—Have you neglected to restore ill-gotten goods, or to repair injured

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characters?—Have you refused to be reconciled to an enemy, or to perform duties of obligation, such as respect and love towards parents, obedience to superiors, &c.

SINS AGAINST OURSELVES ARE COMMITTED

By Pride.—In having too great an esteem for ourselves, and haughtily despising others; in being too apt to speak of our own affairs, or in our own praise; in aspiring to honours and preferment through vanity; in affecting to be humble, or in deceiving others by hypocrisy; in being influenced in what we do by human respects, for obtaining the applause and esteem of men; in being too much wedded to our own opinions and inclinations; in being too solicitous about our health; in being too fond of the pleasures, comforts, and conveniencies of life.

By Avarice.—In being backward in giving alms according to our ability; in squandering away in gaming, or in vain and foolish expences, the substance that Providence hath given for the relief of the poor and distressed; in not only refusing them an alms which we can afford, but in refusing it with bitterness, reproaches, imperious, ill-natured language, or with an insulting air; in being too much attached to the goods of this life; where it must be ever remembered, that whatever is *really* superfluous to us belongs of right to the poor; that where there is much, much should be given; and that where there is only a little, even some of that little should be cheerfully given; for "*God loves the cheerful giver.*"

By Envy.—In being sorry for the prosperity of others—rejoicing at their misfortunes—in wishing with jealousy for what belongs to them.

By Impurity.—In wilfully dwelling upon, or taking pleasure in unchaste thoughts. [N. B.—The penitent must here mention whether these bad thoughts were entertained during a considerable time, and how long; whether they were accompanied with desires of committing the evil; whether they caused irregular motions; whether in a holy place; and, finally, whether the objects of these sinful desires were single or married, kindred or relations, or persons consecrated to God.]

By Words.—In speaking obscenely, or with a double meaning, which is as bad, if not worse; in listening with pleasure to such vile language. [N. B.—This sort of dis-

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course is still more criminal, when it passes between two persons of a different sex. We also sin grievously this way, by singing unchaste songs, by giving toasts and sentiments contrary to modesty, or by permitting them to be given when we can prevent them, or by not retiring on such occasions.]

By Looks.—In viewing immodest objects; in reading bad books; in keeping indecent pictures; in frequenting plays and public assemblies, which are but too often the schools of vice, where dangerous objects are held up to view, and where vice is represented, not in its native horrible colours or consequences, but as mere gaity. Comedies also are so full of indecent sentiments and indelicate allusions, as cannot but offend a modest ear, and have an immoral tendency. They are not only powerful incentives to this vice, but are besides evidently unlawful, for the following reason: viz. because we cannot assist at them without contributing, by our purse and our example, to maintain a set of people in a profession, or way of life, which was always deemed infamous by the Catholic Church. Under this head likewise may be classed, the tempting of others to sin, by dissolute glances, gestures, or immodesty in dress or behaviour.

By Actions.—In abusing and defiling the sanctity of marriage by such liberties and irregularities as are contrary to the order of nature; in touching ourselves or others immodestly; in permitting indecent liberties to be taken with us. [N.B.—It is necessary to explain every thing, in order to make known such circumstances as may increase or diminish the guilt, with as much modesty as possible; and also to declare, whether we have employed, or neglected to employ the necessary means of overcoming this vile passion. We should carefully distinguish what is wilful, from what is not; an effect of deliberation, from one of mere negligence; also the number of these bad actions, or at least the length of time we continued in the habit of committing them; with what sort of persons we have sinned, or desired to sin, but this without mentioning their names. And as it too often happens with young persons, who have miserably fallen into a certain sin of a lonely and abominable nature, either to conceal this crime, or not faithfully confess how often they have been guilty of it, we therefore earnestly beseech such to reflect seriously on the fatal evils in which they involve themselves. Let them consider, that

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all those confessions, and the communions which follow them, are only so many sacrileges, removing them still farther from God, and provoking his just indignation against them; that the longer they continue in this state of hypocrisy, the more difficult it must be to overcome their bashfulness, and the more anguish they must feel in their own interior; that no practice is more destructive of health, beauty, or genius, than this; that it deforms and debilitates the wretched perpetrator; that it must, not only in a moral, but also in a physical sense, degrade him beneath the rank of the brute creation, and render him contemptible to mankind.]

By Gluttony.—In exceeding the bounds prescribed by temperance; in eating or drinking to excess; in exciting others to do so; in not observing with due exactness the days of fasting and abstinence enjoined by the church; in exceeding the quantity which is usually allowed at collation.

By Anger.—In abusing, quarrelling, striking, or wishing evil to others; in provoking others to quarrel or fight. Which sins are still more heinous when parents or superiors are the objects thereof.

By Sloth.—In neglecting our religious or moral duties; in performing them carelessly; in leading a life of idleness, voluptuousness, and dissipation; in passing our time unprofitably, when the duties of our state call on us to labour. We are also guilty by following the bent of our inclinations, and gratifying self-love—by studying too much our own ease—by too great a remissness in mortifying our passions or senses.

AFTER THE EXAMINATION.

Having discovered the different sorts of sins of which you have been guilty, together with their number, enormity, or such aggravating circumstances as may considerably increase their malice or change their nature, your next endeavour should be to excite in your breast a *heartfelt sorrow* for having committed them, and a sincere detestation of them. This being the most essential, as well as the most difficult, of all the dispositions requisite to a good confession, with what humility, fervour, and perseverance should you not importune Him who holds the hearts of men in his hands, to grant it you!

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In the mean time, seriously meditate on those powerful motives for exciting contrition, which the church holds forth to her children; and in order to feel their force the more effectually, endeavour to enliven your faith, to strengthen your hope, and inflame your charity, by devoutly reciting the acts of the three theological virtues (*page* 29). In the next place reflect on those motives which are most capable of alarming, and at the same time of melting your heart into compunction; such as the everlasting torments of hell; the eternal loss of God, and of the joys of heaven; the horror and filthiness of sin; the goodness of God in all he has done, and all he still does, and all he will do for us, if we continue to love and serve him; particularly that astonishing instance of his love and undeserved mercy, in forbearing to cut your slender thread of life, and to precipitate you into eternal torments in the very height of your rebellion against him. This consideration alone must necessarily engage you to cry out with ecstatic surprise and astonishment, "*How good must God be in himself who has been so good to me, his faithless and ungrateful child!*" He saw nothing in you deserving of his mercy; he saw every thing in you that merited his wrath and indignation.

This last reflection on the infinite goodness of God, if dwelt on with due attention, cannot fail to inflame your heart with an unfeigned love of HIM for his own sake, *the purest and best of all motives.* Whilst the heart is thus softened by divine love into compunction for your sins, form an unshaken resolution of never more offending him, of doing your utmost to amend your life, of satisfying for your sins, and of repairing any injury you may have done your neighbour, either in his character or property.

If, with these sentiments glowing in your breast, you cast yourself at the feet of your confessor and reveal to him all the sins you can recollect, *with tears* of compunction, and in a truly penitential spirit, be assured you shall return *with joy* from the tribunal of confession, and feel realized in yourself the consoling promise of the Holy Spirit, that "*They who sow in tears, shall reap in joy.*" Psalm CXXV.

AT THE CONFESSION.

BEGIN by devoutly making the sign of the cross, ✠ saying at the same time, *Bless me, O Father, for I have*

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sinned. Then repeat the *Confiteor*, or "I confess to the Almighty," &c. till you come to the words, "*through my fault*," at which strike your breast, glowing with compunction, like the humble publican in the gospel; and so proceed to accuse yourself with candour and sincerity, telling first how long it is since you were last at confession, whether you were then absolved, (a circumstance of the utmost importance, which many are too negligent in attending to,) and whether you performed your penance. Having confessed all the sins you can remember, listen with docility to your confessor, whilst he endeavours to excite you to contrition, and prescribes the various means, either of atoning for the sins you have confessed, or of preventing future relapses.

PRAYERS BEFORE CONFESSION.

We are taught by the holy Council of Trent, that those who would obtain the grace of justification, should be thus disposed: they must have faith; they must fear the justice of God; they must hope for mercy, through Jesus Christ our Lord; they must begin to love God; they must hate sin; they must sincerely resolve to change their lives, and keep the commandments. To infuse these necessary dispositions into the soul of the penitent, is the intent of the following prayers:

I AM fully sensible, O my God, that there cannot be a greater misfortune than to have displeased thee, who art infinitely good and worthy of all our affections. I tremble when I consider how terrible a misfortune it is to fall unprepared into thy hands; for who can bear that dreadful sentence: *Depart from me, ye accursed, into eternal fire!*—MATT. XXV. But the thought of losing thee, O Lord, alarms me still more than any other punishment whatsoever. Thy patience in waiting for me, thy readiness to pardon me, the multitude of thy

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mercies, which I have so often experienced, are now present to my mind; they upbraid me most forcibly. Thou hast brought me forth from nothing, created me to thine own image and likeness, ransomed me with thy precious blood, and after I had rebelled and become a slave to Satan, thou didst still bear with me, adopt me as thy child, and prefer me to thousands who were never enlightened by thy holy law. Yet I have deserted thee, I have tired myself in the ways of iniquity, I have hated thy discipline, I have turned my back on all thy commandments. Though thou hast called me, yet have I refused to return; though thou hast frequently stretched out thy hands to me, yet I have paid no regard to thy invitations. Wretch that I am! who shall deliver me from this body of death? Who shall give water to my head, and a fountain of tears to my eyes, that day and night I may weep for my ingratitude? I have sinned! what shall I do to appease thee? O Guardian of men! behold I acknowledge my iniquity. My transgressions are become a heavy burden upon me. I am not worthy to appear before thee, nor even to lift up my eyes before thy throne. From the depth of my misery I cry out to thee: O Lord, hear my voice, and be merciful to a poor sinner! Thy mercies surpass all thy works; thou willest not my death but my conversion; nor didst thou come to call the just, but sinners to repentance. Thou art always mindful of thy word, on which I rely: receive thy prodigal

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child, nor let me henceforth be ever separated from thee.

Though I have sinned, O Lord, and done evil in thy sight, yet I shall never say, as Cain did, that "my crimes are too great to be forgiven." I know that in mercy thou dost display thy power; and that though my sins were multiplied in number even beyond the grains of sand in the sea, atoms in the air, or drops of water in the ocean, yet thy mercies are still infinitely greater. Without this consideration I should certainly despair. But thine own repeated assurances, and the frequent proofs thou hast given of thy tenderness towards sinners, support my confidence in thee whenever my enemy attempts to weaken it. Thou art truth itself; and therefore thy word can never deceive us. Thou hast declared that thou wilt entirely forget the iniquities of the sinner, if he be truly converted, and cease to do evil; thou hast told us, that a contrite and humble heart shall always find favour with thee. Thy sacred oracles are full of these sweet consolations, and thy invariable conduct towards sinners speaks the same soothing language. Thou didst pardon David, though his sin was most grievous; Magdalen, a sinner by profession; Peter, who denied thee with oaths; the adultress, convicted in thy presence; the penitent thief on the cross: all these obtained forgiveness, because they sought it sincerely. Nay more, thy tenderness was shown even to the traitor Judas; nor were even the cruel Jews excluded from thy prayers:

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and shall I not also, O my God, cry out to thee for mercy? Yes; for relying on thy wonted goodness, I shall never be confounded. My sins are enormous, it is true, and stand always against me; but the more hideous they are, the more I detest them. Against thee, O God, have I sinned; and to thee I cry out for pardon. O that I had never offended thee, because thou art infinitely good. O that my sorrow for having offended thee were as great as my offences. O that I might grieve for them even unto death, and feel those bitter pangs with which thy soul was overwhelmed in the Garden of Olives. Let the inexpressible anguish of mind thou didst there feel, thy sighs, thy tears, thy fainting, and thy bloody sweat, O Lord! plead now in my behalf, and supply the defects of my imperfect sorrow. Let them draw down thy mercies, O heavenly Father, and restore me again to thy favour.

I have now before me, O Lord, a sad prospect of the manifold offences by which I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed by a hearty sorrow, to receive thy pardon. But this sorrow, O Lord, this repentance, must be thy free gift; and if it come not from the hand of thy mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy therefore on me, O Father of Mercies! and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins. Give

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me a true contrition, that I may bewail my past miseries and ingratitude, and grieve from the bottom of my heart for having offended so good a God. Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness and neglect; but let it be now thy gift, descending from thee, the Father of Lights, that so my repentance may be accompanied with amendment and a change of life, that I may be fully acquitted from the guilt of all my sins, and once more received into the number of thy servants: through Jesus Christ our Lord. Amen.

Thou hast, O Lord, given power to thy church to forgive sins in thy name. Thou hast promised pardon to those who do penance. Behold the prodigal child; nay, worse than the prodigal. I have disfigured and defiled my soul, that was created to thy own image and likeness. I have forfeited my title to that eternity of happiness which was prepared for me. I have nourished sin in my bosom, the most poisonous of serpents, and the most hateful of monsters. Alas! I have offended him by whose blood I was redeemed. I have been the cause of his sufferings; I have renewed his death, and crucified him again by my sins. Oh! who will give sorrow to my heart, and a fountain of tears to mine eyes, that I may bewail my iniquities in the bitterness of my soul. Have compassion on me, O most loving Father! I throw myself into the arms of thy infinite mercy. Clothe me with thy grace, and admit

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me to thy sacrament of reconciliation. Cast out of my heart whatever thou knowest profanes or defiles thy temple. Root out of my soul whatever is displeasing unto thee, and lay in me the foundation of a new life. I renounce and utterly detest all my sins, for the love of thee. O my God of infinite bounty and goodness! I am heartily sorry for having offended thee. I beg and hope for pardon, through the merits of thine only Son, my Saviour, Jesus Christ. Accept his passion and death in satisfaction for my offences, and for his sake have mercy on me, who place my whole trust and confidence in thee. Amen.

A PRAYER TO THE BLESSED VIRGIN.

O HOLY Virgin, Mother of God, and sure refuge of penitent sinners, intercede for me at this moment, that the confession which I am about to make may not render me more guilty, but may obtain for me the remission of all my sins, and the necessary graces to avoid them hereafter. Amen.

A PRAYER AT RECEIVING ABSOLUTION.

O MERCIFUL GOD, as at the words of thy angel, St. Peter was immediately restored to liberty, by the chains falling off from his feet; so grant, dear Lord, that by the words of this holy sacrament, pronounced by thy priest, the chains of my sins may be loosed, and all my offences pardoned. Amen.

Jesus, Son of David, have mercy on me. O

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God, be merciful to me a sinner. O Thou who suffered for me, have mercy on me. Sprinkle me with thy blood, O Jesus, and I shall be made whiter than snow.

PRAYERS AFTER CONFESSION.

Is it possible, O my God, that having been a criminal but a few moments ago, I should now be cleansed from my sins by virtue of this sacrament? Yes, I firmly believe it; because thou hast left to thy church the power of forgiving sins, and hast inclined my heart to comply with the necessary conditions for obtaining pardon. Thou hast declared to thy apostles, that "whatever they should loose on earth, should be loosed also in heaven; and that whosesoever sins they should forgive, should be forgiven." This is the sacred warrant of their tribunal, whose authority thy faithful have ever acknowledged. Here are the keys of thy heavenly kingdom, solemnly made over to thy church in our favour: we are therefore obliged to have recourse to them. This power was not confined to the apostles, no more than the power of baptising nations; but being granted in as general terms, doth in like manner, extend to their successors. I give thee thanks, O my God, for this tender proof of thy love, and invite all creatures to glorify thee for it. Thou hast invested a power in the sons of men, which thou wouldst not confer on angels or archangels; *whatever ye shall bind on earth, &c.* was not

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addressed to them. "The princes of this world have dominion only over the body, but the power of the priest affects the very soul. The eternal Father hath given all power to his Son; but then I behold this very power delivered by the Son to mortals. The Jewish priests could only pronounce those clean whose bodies had been already cleansed from the leprosy; but to our priests it was given, not merely to *pronounce clean*, but really to *cleanse*, not the infections of the body, but the very stains of the soul."—[*St. Chrys. b.* iii. *of the Priesthood.*] "Thus thy manifold mercy hath provided succour for human frailty; that as by baptism, so also by penance, the hope of life should be renewed; for Christ Jesus, our Mediator, authorized the rulers of his church to impose penance upon persons confessing, and to admit them, thus purified by wholesome satisfaction, to share in the sacraments."—[*St. Leo. ep.* 23.] This is an effect of that precious blood which thou, O amiable Redeemer, hast shed for my sake: I acknowledge the wonders of thy love in accepting this poor satisfaction, in pardoning all, in forgetting all, instead of punishing me as I deserved. It is necessary to be what thou art, a GOD OF INFINITE GOODNESS, to deal in such a compassionate manner with so miserable a sinner: and therefore, I humbly beseech thee to imprint on my heart a just sense of this favour, that I may gratefully remember it all the days of my life, and extol without ceasing the multitude of thy mercies. Amen.

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O most sweet Lord Jesus! graciously vouchsafe to remember all those holy thoughts that have passed in thy divine mind from the beginning of the world to this very moment, and particularly thy tender design in becoming man for the redemption of the world: pardon, through the merits of these, not only all the evil thoughts and vain imaginations I have ever conceived of myself, but also those I might have excited in the minds of others. Amen.

O most pious Lord Jesus! I, a poor sinner, do humbly remind thee of all those words of salvation which have ever fallen from thy sacred lips, or which others have uttered, or shall hereafter utter, to the glory of thy holy name. I earnestly beseech thee, through these divine expressions, to forgive whatever I have spoken offensive to thee, or what others, through my means, may have sinfully uttered. Amen.

O most amiable Lord Jesus Christ! look on all the good works thou has performed for our salvation; and be pleased now to pardon whatever I have committed against thee. Mercifully direct all my thoughts, words, and actions, to thy greater glory, and regulate them by the model of thine own blessed life. Amen.

O Jesus Christ, Saviour of the world, who invitest the sinner to return to thee, kindly receiving, refreshing, and consoling him, remember that with thy precious blood thou wert pleased to redeem me. To thy sacred wounds I fly for refuge; and as in thy mercy thou didst pray for thine enemies, and pour forth

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thy life for thy persecutors and tormentors, so impart here to me the benefit of thy passion. Grant I may never again crucify thee by mine offences, but that sincerely grieving for what is past, and resolutely striving against future temptations, I may fervently persevere in thy service to the end.

Into thy hands, O Lord, I commend my whole being. O Jesus, Son of David, have mercy on me.

Receive, O Lord, in thy great mercy, the poor remains of my life. I am heartily sorry for the years I have mispent; they have vanished as a shadow, they have passed away without fruit; but as I cannot recal them, suffer me at least to think of them in the bitterness of my soul. Suffer me no longer to yield to my accustomed failings. Let the ardour with which I pursued a life of sin, be henceforth more diligently applied to thy service, that where sin hath abounded, thy grace may still more abound. Remember, O Lord Jesus! that it is not thy desire to lose any of those whom thy Father hath given thee, but rather to have mercy always, and to spare; to destroy no one, but to save all; because thy Father hath sent thee into the world, not to judge the world, but to grant us life through thee. May, therefore, O Lord, thy boundless merits plead for me now, and at my last moments, that I may obtain the full remission of my sins; that I may truly know thee; that I may ever love thee; that I may tend to thee incessantly; and at length

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arrive to the eternal enjoyment of thee, who, with the Father and the Holy Ghost, livest and reignest, &c. Amen.

I sincerely detest all my sins, and am fully resolved, O Lord, through the assistance of thy divine grace, never to offend thee hereafter. I therefore earnestly beseech thee to confirm all those good resolutions I have made. Increase my fervour in thy service, and render it efficacious, that my change of life may be visible to all, and that in future my conduct may be as edifying as it has been heretofore scandalous. Amen.

O that I had never sinned! O that I had never transgressed thy commands, my God! Happy those souls who have preserved their innocence, and never lost that grace they received at the baptismal font! Most loving Father, I have sinned against heaven and before thee, and am not worthy to be called thy child. I confess my ingratitude, and seek refuge in thy mercy. I have wandered like a sheep that is gone astray; but have compassion on me, and save me. Forgive me what is past; and through the bowels of thy infinite goodness, grant me a true steadiness of spirit, that from this moment I may never offend thee more.

O blessed Virgin Mary, my holy patron, [*name him or her,*] and all ye Saints and Angels, praise and extol our Lord for his boundless goodness towards me a most miserable sinner. Beseech him to accept of this my humble con-

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fession, and to supply, through his infinite mercies, all its deficiencies. Beg of him to ratify in the archives of heaven, the sentence of absolution which his minister, the priest, hath pronounced in my favour at the tribunal of confession. Amen.

INSTRUCTIONS FOR COMMUNION.

As there is no religious duty of greater consequence, or more conducive to our happiness both here and hereafter, than to receive worthily the blessed Eucharist; so there can be no greater favour conferred on a christian, than to communicate early in life, and afterwards frequently. Hence it becomes the indispensable duty of such as have the education of children committed to their care, not only to impress on their tender minds a lively and active sense of the excellency of this sacrament, but also to enforce the necessity of frequently receiving it. "He that eateth this bread shall live for ever."—*John*, vi. The obligation of communicating at Easter is binding on every member of the church who has arrived at the age of discretion; *i. e.* when reason and reflection, guided by the gift of divine faith, arrive at such a state of maturity, as may enable them to distinguish the flesh of Jesus Christ, under the exterior appearance of bread and wine, from the ordinary food of the body. It is further to be observed, that as purity of heart is the most proper disposition to receive worthily; so, of consequence, the less advanced the age of a christian, the more untainted, in general, is his baptismal innocence. But, on the other hand, it is to be remarked, that the longer a christian defers his first communion, the greater is the danger that either domestic affairs, or the violence of those passions to which young persons in general are more or less subject, should cause him to put it off to a more advanced age, or perhaps to the very hour of death!—*a fatal delusion*, which has betrayed numbers of christians into the abyss of eternal perdition. Let parents, therefore, and others concerned in the education of children, attend to the advice of

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the great St. Charles Borromeus on this subject: "When children," says he, "of both sexes, arrive at the age of ten years, provided they are capable of being easily prepared for communion, suffer them not, under pretence of ignorance, (as it is often the case,) to defer it any longer; but rather let them be prepared in good time, to participate of a sacrament which abounds with such precious and inestimable advantages."

With respect to frequent communion, the best advice is to follow the counsel of a wise and prudent director. But remember, that according to the spirit of Jesus Christ and his church, you should communicate frequently. Our divine Redeemer gives himself to us in the blessed Eucharist under the forms of bread and wine, hereby intimating, that as our corporal life cannot be supported without the ordinary food of the body, so our spiritual life cannot be maintained but by the blessed Eucharist, which is the food and nourishment of our souls. Hence it is that he assumes the most tender and affectionate titles of spouse, brother, friend, &c. in order to incite us to approach him frequently in this divine sacrament.

The spirit of the church is further made known by the advice of the holy Council of Trent, which exhorts all the faithful to communicate often, and particularly whilst they assist at the celebration of the divine mysteries. To those testimonies may be added the exhortations of the holy fathers, the example of the saints, the practice of the primitive christians, and the experience of all pious and devout persons in every age, as so many corroborating proofs of the happiness and advantage of frequent communion.

But if it be a happiness to communicate early in life, and frequently during the course thereof, it may be also said that there cannot be a greater misfortune than to communicate unworthily; it being a most flagrant abuse of what is most sacred in religion. To avoid then so great an evil, reflect seriously on these words of St. Paul: "Let a man *prove himself*, and so eat of that bread, and drink of that chalice; for he that eateth and drinketh *unworthily*, eateth and drinketh *damnation* to himself, not discerning the body of the Lord." Now this *proving* consists in putting yourself into such a state, that your conscience may not reproach you with any essential obstacle to the

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receiving of this sacrament, that is, with the conscious guilt of any mortal sin whatever. This you can answer for, provided you have endeavoured to make as exact, as fervent, and as perfect a confession as you would wish to make at the hour of death; and you should certainly be equally careful and fervent in so doing, there being not less purity required to receive Jesus Christ in this life, than to appear before the judgment-seat of God in the next.

Above all things it must be remembered, that the essential point in this *proving* of yourself, is, "*to quit the occasions of sin, and to repair the scandal it hath caused:*" without a fixed determination of so doing, the accusation and detestation of it are absolutely insufficient.

But this purity of conscience, which exempts from mortal sin, and every criminal attachment, though it may prevent the communion from being sacrilegious, yet it is not sufficient to render it so fruitful and advantageous as it should be. Wherefore, the more you prepare yourself for this sacrament, the greater abundance of grace you will require. In order, then, to prevent the mistake of such as do not think it necessary to prepare for receiving this holy sacrament before the very day of communion, the following pious practices are earnestly recommended:

I. Some days before communion perform all your actions and prayers, in order to obtain the graces necessary for so important a duty. Offer them up in the morning with this intention, and do some good work, such as an alms, an act of mortification, or a fast, with the same design.

II. Visit our Lord in the blessed sacrament morning and evening, to beg that he would himself by his grace dispose your heart to receive him worthily.

III. Read every day a chapter out of the 4th Book of the Imitation of Christ, or some other approved book that treats of the Eucharist.

IV. On the eve of your communion be more recollected than usual: think often upon the happiness you are to enjoy the ensuing day in receiving your God. As this should be your last thought at composing yourself to rest, so it should also be your first at awaking.

V. Represent to your imagination that your angel guardian addresses you in these words: "Behold the spouse cometh: go forth now and meet him." Arise as early as

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possible to receive the great guest, who designs to honour you with this visit. Keep a profound silence till you return from mass; and let it appear by your modesty and recollection, that you are deeply penetrated with the consciousness of the sanctity of an action of the most ineffable dignity and excellence.

VI. Whenever you go to communion have always in your mind some particular intention—such as the acquiring of some virtue; overcoming such a temptation; the knowing of God's will with regard to yourself; the relief of the souls of the faithful departed; the conversion of infidels, heretics, and of sinners in general; for nothing is more capable of exciting fervour in devotion, than some particular end to which it is referred.

A PRAYER TO THE BLESSED VIRGIN.

O SACRED Mother of God, pure and spotless Virgin! thou didst not bear the Saviour of the world in thy sacred womb for thine own sake alone, but for ours also. May not I then, O Mother of mercy, hope to partake of his merits, and obtain, through thy powerful intercession, some share of the same holy dispositions of soul which thou thyself didst possess at the time thou didst conceive him. O that the same divine Spirit which then prepared thy body and soul for his reception, would now shed his precious gifts on me, since it is the same God-Man that I am also about to receive. Obtain for me a pure heart for his dwelling-place, and a firm and constant resolution to support myself in his grace; but above all, inspire me with an infinite horror of the detestable sin of impurity, which, in a particular manner, contaminates the soul of man, and renders it unworthy of communicating; because, by dishonouring my

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flesh, I dishonour the flesh of Jesus Christ also. Alas! if thy immaculate virginal womb was not too pure for a God to become incarnate therein, how can I presume to present myself at the table of the God of purity, and receive him into a heart contaminated with the smallest stain of a vice so abominable in the sight of infinite purity and sanctity?

PRAYERS BEFORE COMMUNION.

I FIRMLY believe, O my divine Jesus, that thou art really present in the blessed sacrament of the altar. I believe that it contains thy body and blood, accompanied by thy very soul and divinity. I acknowledge these truths; I believe these wonders; I adore the power that has wrought them, the same power that said: "Let there be light, and light was made." I submit my senses and reason to thy divine authority. I praise and glorify thy infinite goodness, which hath prepared this heavenly banquet for the food and nourishment of my soul. Blessed be thy name for ever. Accept my homage; accept, O my God, my most hearty thanks. But what am I, that thou shouldst work such wonders for my sake? How shall such a filthy sinner as I am, presume to approach thee, who art the inexhaustible source of infinite purity and sanctity? How shall I venture to lift up my eyes to heaven, much less to receive thee within my breast? I tremble at the sen-

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tence of thy apostle: "Whosoever shall eat this bread or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord;" [1 *Cor.* ii.] for I acknowledge myself to be nothing but dust and ashes; a poor, miserable worm of the earth, subject to many vices, and void of all virtue and merit. Alas! my life has been nothing but sin and misery. I have nothing to confide in but thy boundless mercy; nor should I ever presume to approach thy sacred table, and partake of the bread of angels, were I not encouraged by thy infinite goodness, and excited by thy own most pressing invitations. It is therefore in thy mercy, which is above all thy works, that I put my whole trust; and since thou art pleased to call me to this divine banquet, behold I come to it, like Magdalen, to be happily united to thee, and to lay down all my sins at thy feet, to be cancelled by thy precious blood. I come to commemorate thy sufferings, as thou thyself hast ordained. I come, as one sick, to the Physician of Life; as one blind, to the Light of eternal Glory; as one poor, needy, and distressed, to the King of heaven and earth. To thee I expose all my wounds, that they may be healed. To thee I fly for protection, hoping that thou wilt be to me a Saviour, and that thou wilt wash away every sin that may defile me. Remove my blindness, relieve my necessities, and clothe me with grace, that I may receive the adorable sacrament of thy body and blood with such

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reverence and humility, such contrition and devotion, such purity and faith, as may be for thy honour and glory, and the salvation of my soul. I am not worthy, O Lord, to receive thee; alas, I am not! but thou canst, if thou wilt, make me worthy: say but the word, then, and my soul shall be healed. Thou hast heretofore said to the leper in the gospel, "I am willing; be thou healed;" and he was immediately cured of his disease. My soul is covered with an universal leprosy: heal me then, O my Saviour, in like manner; cleanse my soul from its stains; remove from it all guilt; extinguish in it every evil disposition; adorn it with the necessary virtues, and make it a fit abode for thy reception. May the body of our Lord Jesus Christ preserve my soul to life everlasting.

ANOTHER PRAYER.

WHO is he whom thou art about to receive? O my soul, be still and attentive. Who is he thou art going to receive? Thy God! thy Redeemer! who, for love of thee, shed torrents of blood during his agony in the garden of Gethsemani! who for love of thee, suffered his sacred head to be pierced with a crown of thorns, and his virginal flesh to be rent and torn at the pillar with whips and scourges! who, for love of thee, suffered himself to be clothed in a purple garment, and derided as a mock king, with a reed for his sceptre! who, for love of thee, suffered his sacred hands and feet to be fastened with gross nails to the wood

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of the cross! in fine, who, for love of thee, hung thereon, in the most ignominious manner, between two thieves, suffering for the space of three hours the most excruciating pains and tortures! and at last expired for thy redemption! After such stupendous instances of thy love for man, who can refuse a return of love to thee, Lord Jesus? I love thee, O my God! and ardently wish, that as every breath I draw is an increase of my life, so it may be of my love for thee, till at last I love thee as thou thyself requirest, "with my whole heart, with my whole soul, with all my mind, and with all my strength;" for thou art the God of my heart, and the life of my soul; thou art my treasure, my joy, my comfort, my support, my strength, my armour, my defence, my only hope and comfort in this place of banishment and vale of tears, and the supreme object of my happiness in heaven.

As the wearied stag pants after the fountains of water, so does my soul languish after thee, the ocean of all sweetness; it thirsts after thee with the most vehement desire, and longs to drink plentifully of those fountains which issue from the inexhaustible source of thy infinite goodness for my comfort and refreshment. O sweet Jesus! permit me now to experience the multitude of thy tender mercies. Have compassion on me and save me, for thou never forsakest such as place their hope in thee. Purify my heart with the fire of divine love, that it may this day become a fit abode for thy

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reception ; O come, and make it thy dwelling-place for ever. I am sorry, and will be sorry as long as I live, for having ever offended thy infinite goodness ; forgive me, dear Lord, my past trespasses, and be thou my keeper for the time to come, that I may never more offend thee.

Hail, saving victim, who for me and all mankind was offered on the cross! Hail, precious blood flowing from the wounds of my crucified Lord, and washing away the sins of the world! As I now desire to receive thee, veiled in this sacrament, so I hope hereafter to behold thee, face to face, in the kingdom of heaven.

O all ye blessed Angels and Saints of God, I humbly beg the assistance of your prayers and intercession, that I may with a clean heart and a pure conscience, approach the Holy of Holies, and receive this divine sacrament with such reverence and humility as may be for my soul's salvation.

ACTS OF VIRTUE,

Which may be used with great spiritual advantage before Communion, according to each person's leisure and devotion.

IMAGINE that our Saviour invites you into the same room in which he ate his last supper with his apostles, to be witness of the miracle he is there going to perform, and to give you the communion with his own sacred hands. How fervent soever your sentiments might have been on that solemn occasion, they ought not to be less so at present: for as he ordained that this divine food should be daily renewed for the nourishment of the faithful, till his

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second coming to judge mankind at the end of the world, so he gives himself no less to us at present, than he did at that time to his apostles. Take them now for your model. The account which we have in the gospel, of this last mysterious supper, will furnish you with proper acts for communion. Read them attentively; make them your own by reflection; and let them sink deeply into your heart.

AN ACT OF ADORATION.

The Gospel of St Luke, chap. xxii., informs us, that our Saviour sat down, and his twelve apostles with him, to eat the Paschal Lamb, or accomplish the Supper of the Old Law, and institute that of the New in its stead. Who could be otherwise than astonished at seeing a God admit his creatures, nay, even his very enemies, to partake of his adorable body? "When he loved his own who were in the world," says his beloved disciple, St. John, "he loved them unto the end." But this was loving them, not merely to the end of this mortal life, but even beyond it, to the very end of ages with the utmost excess, and to the farthest limits of love. Contemplate, therefore, with the most attentive recollection, the excellence, the depth, and the extent of the boundless love of our divine Redeemer, of which this mystery is an epitome.

COULD we ever believe, O Lord, or even imagine, that thy love for us was so excessive, had not thine own infallible word convinced us of its truth? Hadst thou, when thou wert about to quit this world, left us thy adorable heart as a pledge of thy affection; or hadst thou, when thy side was pierced, ordered thy precious blood to be distributed throughout thy church; such favours would have justly claimed our most grateful acknowledgments. But this would not satisfy the extent of thy love; thou didst choose, in a god-like manner, to penetrate into the very centre of our hearts, and give

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thyself to each of us particularly, entirely, and for ever. With what amazement, then, must not the angels and the whole hierarchy of celestial intelligences, have beheld such a prodigy! Were they not in some measure jealous to see mankind thus uncommonly favoured? But what didst thou discover in me, O Lord, that could thus attract thee? Or what couldst thou possibly expect from my indigence? Can I become the dwelling-place of him who is the delight of the blessed? Alas! had I even the innocence of thy beloved disciple John, or the ardent love of thy zealous apostle St. Peter, I should then have some little claim to sit down at thy table; but since I am removed at so great a distance from such holy dispositions, vouchsafe, O Lord, to supply my deficiency by the effusion of thy grace. Whence is this favour to me, O my merciful Redeemer? "What is man, that thou art mindful of him? or the son of man, that thou shouldst visit him?" *Ps.* viii.

AN ACT OF DESIRE,

Founded on these tender words, which our Saviour pronounced immediately before the Supper: "With desire I have desired to eat this Pasch with you."—*Luke*, xxii. 15. For why should we not feel the most ardent desire to be united to our Lord in this sacrament, when we see him so desirous to visit us, and take up his dwelling in our hearts? Endeavour to excite this desire, by considering how much you stand in need of this bread of life, and by the great esteem this heavenly nourishment deserves.

SINCE thou, O Lord, art so prodigal of miracles, and obligest me to receive thee under

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such severe penalties, nothing can be more certain than that thou desirest to make my heart thy dwelling-place. With what fervent desires should I not, therefore, endeavour to co-operate with such bountiful intentions! O my all-sufficient God, though thou standest in no need of me, yet thou hast compassion on my poverty. May then the efficacy of thy grace supply my indigence; may it awaken every faculty of my soul, and render my desires to receive thee worthily still more inflamed; for though they are arrived at a certain anxiety, I am nevertheless sensible of their being too tepid. Alas! my Redeemer, why do I not sigh after thee with the same holy fervour as did the patriarchs of the old law, who expected thy coming? "Come, O Lord, and do not delay." Remember, O heavenly physician, that thou canst not refuse thy all-healing balsam to the wounds of my soul, since thy motive for descending on earth was to heal the sins of men. Although I am needy and poor, yet thou canst enrich me; although I am enslaved under the tyranny of my predominant passions, yet thou canst break my chains and set me at liberty; a single word of thine would be altogether sufficient to work these miracles in favour of one so unworthy of thy corporal presence as I am. Speak it then, O Sovereign Good, for I can no longer live without thee. Let blind and infatuated worldlings intoxicate themselves with the false, transient, and fading happiness of this life; as for my part, nothing besides

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thyself can content me, either in heaven or on earth; for what have I in heaven, or what can I desire on earth besides thee? Come, then, O thou Lamb of God, who takest away the sins of the world! Come, thou beloved of my heart! adorable flesh and precious blood of my Saviour! Come, to nourish, comfort, and enliven my sickly soul. O God of my heart! let me neither love, seek, nor think on any other object but thyself alone: for thou alone art my consolation, my treasure, my joy, my life, my God, and my all! My heart as eagerly desires to receive thee, as the wearied stag longs to quench his thirst in the fountains of water. *Psalm* xli.

AN ACT OF FEAR.

The Evangelist mentions, that when our Saviour declared to his disciples, that one of them should betray him, they were all exceedingly afflicted: "Verily I say unto you, that one of you will betray me; and they began each of them to say, Is it I, Lord? Is it I?"—*Matt.* xxviii. Let your hearts also give way for a moment, to the thoughts of that uncertainty which every man is in, of being in the state of grace: examine seriously your real dispositions, and have no other confidence than in the mercy of God.

IF the uncertainty of being worthy of thy love or hatred, O Lord, made even St. Paul, that vessel of election, tremble, how much more reason have not I to apprehend, lest some concealed sin, lurking in my heart, might obstruct the salutary influence of those graces which thou hast prepared for those who worthily receive thee in this divine sacrament? May

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not I, perhaps, like another Judas, give thee the kiss of peace to-day, and basely betray thee to-morrow? or, instead of coming to visit me as a faithful disciple, dost thou not rather come with horror and indignation, as to a concealed enemy? How can I answer for the integrity of my confession, the fervour of my contrition, or the sincerity of my resolutions? Is it not custom, or human respect, that brings me to the foot of thy altar? Have not I still some favourite attachment? and in the resolutions I have made of relinquishing my vile evil habits, have I not spared some favourite though dangerous passion? With the same heart-felt anguish as thy disciples experienced on the like occasion, I ask thee, O Lord, "Is it I?" But the most abominable traitor, Judas, asked thee the same question? Is not my anxiety, as his was, only false and apparent? It is this thought, O my God, that terrifies me; and it is to thyself alone I have recourse to preserve me from so horrible a sacrilege. No, thou wilt never permit me to be guilty of so horrid a profanation, since thou seest there is no evil I dread so much. Wherefore, my dear Saviour, after being as diligent as I could in my preparation to receive thee, I now rest entirely on thy infinite mercy, "Depart from me, O Lord, for I am a sinful man"—*Luke*, v. "Have confidence, my child, thy sins are forgiven thee."—*Matt.* xi.

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AN ACT OF CONTRITION.

By our Saviour's washing the feet of his disciples, to prepare them for this new supper, ("And he began to wash the feet of his disciples, and dry them with the girt he had about him,"—*John*, xiii.) we are taught not to confine ourselves merely to detesting those grievous sins which give death to the soul; because we see that the disciples were obliged to undergo this ceremony, though Christ already had declared them pure, and in the state of grace; ("you," saith he, "are already clean;") but we should also endeavour to purify our souls, as much as possible, from even the slightest stains of venial sin, which is signified by the washing of the feet of his disciples.

To transform a soul, so defiled as mine by the ordure of sin, into a state of innocence and purity, must be the work of the right hand of the Most High. Ah, my God! I shall never be able to discover any vestige of that precious innocence which makes a soul so lovely and acceptable in thy sight, unless I trace back my whole life to the days of my childhood. But although I have had the misfortune to forfeit my baptismal innocence by sin, yet there remains for my consolation this sure anchor, whereby I may hope to regain thy favour, grounded on thy infallible promise, *that thou wilt never despise a contrite and humble heart.*

But if even the enormity of my sins had not exposed me to thy wrath, and consequently to the eternal pains of hell, yet I would nevertheless sincerely detest them. O my God! do not upbraid me with mine iniquities; they are always in my sight; and the bitterness of my regret for having committed them, shall serve

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as a continual punishment of my baseness. Ah, my Redeemer, though I cannot suffer such an excessive degree of anguish as thou didst during thy agony in the garden of Gethsemani, when in a bloody sweat thou didst offer thyself as a victim to the Eternal Father, yet I am fully determined to suffer with patience every cross or affliction which may fall in my way, as well in atonement for the sins I have hitherto committed, as to prevent me from future relapses. Assist me with thy grace, O Lord, and remove every occasion of sin at a distance from me: and as I dread no evil so much as that of offending thee mortally, rather prevent me, by cutting the thread of life, than suffer me again to become thine enemy. But in my present disposition of mind, I do not confine myself to merely detesting all mortal offences! No, my amiable Saviour! inflamed with thy love, I am also fully resolved to avoid every venial sin that may in the least displease thee, or diminish the influence of thy graces. And though I have a well-grounded confidence that my soul has been cleansed in the sacrament of penance, still I desire to be washed more and more from my iniquities. "Create a clean heart in me, O God; and renew an upright spirit within my bowels."—*Psalm* l.

A PRAYER

FOR OBTAINING THE EFFECTS OF A PLENARY INDULGENCE.

ACCEPT, O almighty God, through the merits of thine only Son Jesus Christ, the intercession of his immaculate Mother the blessed Virgin

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Mary, and of the whole court of heaven, the communion I am about to make, to thy greater glory. Accept it in thanksgiving for thy innumerable benefits, to obtain the pardon of my sins, and grace to acquire a victory over my passions, particularly those to which I am most enslaved. [*Name them.*]

Considering that the debts which I owe to thy justice are so immense, that of myself I have not the means of discharging them, I have recourse to the inexhaustible treasure of the merits of my Redeemer, which thy church (in virtue of the keys of the kingdom of heaven, which he has committed to its supreme pastors, in the person of St. Peter,) now holds forth to me. Grant me, O Lord, the dispositions to obtain such a portion thereof, as may be necessary to discharge the debt of temporal punishment due to my sins. Suffer me now to partake of the infinite merits of Christ, that the immense ransom which he has paid for my salvation being applied to my poor sinful soul, I may be released from the punishments which it has otherwise so justly deserved. I beseech thee also, O most bountiful Lord! to pour down thy blessings on thy holy Catholic Church; on its supreme pastor, [*Pope N. N.*]; on the pastor to whom the care of thy flock in this archdiocess or diocess is committed [*name him*]; upon our queen, and all the royal family; upon all thy bishops and clergy throughout the whole world. Enlighten poor infidels, heretics, and sinners; and assist such apostolic missionaries as labour

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in their conversion. Unite all mankind in the profession of the true faith; give them the spirit of divine charity, whereby they may love thee above all things, and for thy sake love each other. Have compassion on the suffering souls of the faithful departed. Give thy blessing to my parents, friends, relations, and benefactors; preserve them from eternal misery; and conduct us all, by thy grace, to the mansions of celestial bliss, there to praise and glorify thee for ever. Amen.

AN ACT OF HUMILITY.

Reflect on these words: "And he gave it to his disciples, and said, Take ye, and eat," &c. It must have been a great cause of confusion to the apostles, when they beheld their Saviour distribute to them his sacred body, not merely that they might adore it, or that they might preserve it as an inestimable relic, but that they might make it their food. Be thou also penetrated with the most profound humility.

WHAT am I, O God of majesty and glory, or who am I, that thou shouldst deign even to look on me? Whence am I honoured with so unspeakable a favour, as that my Lord and my God should come and visit in person such a miserable and vile worm of the earth? How dare a being more contemptible than nothing, approach so holy a God, eat the bread of angels, and feed on thy divine flesh! Ah, Lord! it is too much; I am not worthy of so great a favour; I shall never, no never, deserve it.

O King of heaven and earth! adorable Sovereign! the Author and Preserver of the

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universe! behold, I annihilate myself before thee, protesting that I would humble myself as much for thy glory, as thou dost here for my salvation. I acknowledge, with the most profound respect, the infinite grandeur of thy divine Majesty and my own miserable baseness. The contemplation of one and the other fills me with inexpressible confusion. Can I possibly say more, my dear Saviour, than to confess, with the utmost humility, in the words of the centurion: "Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be saved."

AN ACT OF FAITH.

In consequence of the words pronounced by our Saviour when he consecrated the bread and wine, "This is my body," &c.; "this is my blood," &c.; the apostles received what Christ then gave them as his *real body* and *blood*. Do thou now, in like manner, make a most lively Act of Faith of the real presence of Jesus Christ in the blessed Eucharist.

Since thou, omnipotent God, whose almighty words are creative, productive, and effective; since thou, O eternal Truth, who canst neither deceive nor be deceived; since thou, I say, hast declared that thou art *really* and *actually present* under the appearance of material bread, I therefore implicitly believe it; for what greater proof can I require of the truth of this mystery, than thine own infallible word? Yes, my dear Saviour, I openly confess, and am inwardly convinced, that it is thou thyself I am going to receive; thou who for my sake wast born in a manger; thou who for my redemption didst

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die on a cross, and who, though now gloriously seated on thy heavenly throne, still continuest on earth, under the sacramental veils, to feed and nourish the souls of men. Were I to behold thee with my corporal eyes, and examine the impression of the wounds thou didst receive in thy sacred hands and sides, as St. Thomas did, still I could not say with more confidence than I now do, that *thou art my Lord and my God!* I do not demand a miracle as a proof of thy real presence; no, Lord, let me rather have the whole merit of faith; for thou hast said, "Blessed are those who believe and do not see."

Wert thou therefore to speak to me from this very tabernacle, the voice would affect me less than that which resounds in thy gospel and thy church, founded by thyself, and propagated in a miraculous manner. Though my senses may tell me it is nothing but mere bread; yet, submitting them entirely in obedience to divine faith, I answer it is thy real body and blood, accompanied by thy soul and divinity. In this faith I am determined to live and die; and were I to suffer a thousand martyrdoms in testimony thereof, I am persuaded, that by the help of thy grace I would remain immoveable. "Thou art really a hidden God—a God Saviour.—*Isaias.* "I believe; O Lord, help my unbelief."—*Mark*, ix.

When about to communicate, let your heart be penetrated with a lively sense of the actual presence of your divine Saviour, and at the same time endeavour to recol-

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lect the different passages of Scripture above quoted, they being, as it were, an abridgment of the foregoing acts. You may also reflect on the words, "May the body of our Lord Jesus Christ preserve thy soul into life everlasting," which the priest pronounces at the moment he gives you the blessed sacrament; because they imply, that the end proposed in communicating, is not simply to abide in a certain regularity of conduct for a few months, weeks, or days; but to persevere faithfully, to the very hour of death, in that state of grace to which a worthy participation of this divine sacrament shall now raise you.

AN ACT OF HOPE.

SINCE thou vouchsafest to come and dwell within me, O my Redeemer, what may I not expect from thy bounty! I therefore present myself before thee with that lively confidence which thy infinite goodness inspires. Thou not only knowest all my wants, but thou art also willing and able to relieve them. Thou hast not only invited me, but also promised me thy gracious assistance: "Come to me, all you that labour and are heavy burdened, and I will refresh you." Behold, then, O Lord, I accept of thy gracious invitation; I lay before thee all my wants, my misery, and my blindness; and confidently hope, without the fear of being disappointed, that thou wilt enlighten my understanding, inflame my will, comfort me in the midst of such crosses or afflictions as thou hast appointed I should suffer, strengthen me in all temptations and trials, and in fine, with the powerful assistance of thy grace, change me into a new creature; for art not thou, O God, the master of my heart; and when shall my heart be more absolutely disposed of by thee, than when thou shalt have once entered into it?

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DEVOUT PRAYERS,

OR FERVENT ASPIRATIONS

AFTER COMMUNION.

I RETURN thee most hearty thanks, O amiable Jesus, for the inestimable blessing I now enjoy. I praise and glorify thee with my whole soul, for the numberless favours I have received from thy bounty. I adore thee now reposing within my breast. O my God and my all! a thousand times welcome. May thy holy name be for ever blessed! O Sovereign Lord of Heaven! how amazing is the excess of thy goodness, in condescending to visit so poor, so vile, so abject a creature as I am! Thou hast vouchsafed to heap thy favours on dust and ashes; to come into this poor cottage, this house of clay, my earthly habitation; and to feed my soul with the heavenly banquet of thy most precious body and blood. O teach me to entertain thee as I ought, and to make thee some suitable return for this thy infinite love. I would gladly make thee some offering in acknowledgment of the rich present thou hast made me, in giving thyself to me; but, alas! dear Lord, thou knowest my poverty, and that I have nothing worthy of thy acceptance; nothing but what, on a thousand titles, is already thine. But, O my bountiful Saviour, such is thy goodness, that thou wilt be contented with the little I can give thee, although

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it be thine already. Thou askest nothing but my heart, and this I most willingly offer thee. O be pleased to accept it, and make it wholly thine for ever. Take full possession thereof; I offer it to thee without reserve. I desire to consecrate it entirely to thy service. Disengage it therefore, from this moment, from the slavery of its passions and vices. Stifle in it every desire but that of loving and pleasing thee. Inflame it with the fire of divine charity, that it may ever burn with thy love. O may the sweet flames thereof consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to expire on the cross for the love of me. I cast myself entirely into the arms of thy mercy, and offer thee my whole being; my body with all its senses, and my soul with all its powers; that as thou hast honoured them both by thy real presence, so they may both be thy temple for ever. O sanctify and consecrate eternally to thyself this mansion, which thou hast, by a wonderful condescension, chosen this day for thine abode; and grant that, like Zacchæus, I may obtain thy benediction. I offer thee my memory, that it may be ever recollected in thee; my understanding, that it may be always directed and enlightened by thy truth; and my will, that it may be ever conformable to thine. O take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward, either in life or death, ever separate me from thee any more. Make me according to

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thy own heart; and let my soul be thy habitation for ever. Draw me most powerfully after thee, and guide my steps, that I may cheerfully run into the paths of virtue, and walk in the way of thy precepts. Make me diligent in the duties of my calling and state of life, and teach me to do thy will in all things. Let thy blessing be upon all my actions, and thy grace direct my intentions, that the whole course of my life, and the principal design of my heart, may ever tend to the advancement of thy glory, the good of my neighbour, and the eternal salvation of my soul. Amen.

O my soul, bless the Lord; and let all that is within thee praise and magnify his holy name. Pay him the best homage thou art able, and invite heaven and earth to join with thee in glorifying him for ever. O my God! that I could now give thee as much praise, honour, and glory, as the blessed spirits incessantly give thee in heaven! O that I could adore thee with the spirit and affection of thine elect! But as I am unable to do this, accept at least this my desire and good will. O ye angels and saints, bless my God for me; thank my Lord for me; love my Jesus for me; and sing forth his praises in supply of my defects. O beauty ever ancient and always new! too late have I known thee; too late have I loved thee. When shall I live only in thee, by thee, and for thee alone. O my God, and my all, when shall I see the day, when shall the happy time arrive, that, disgusted with the false happiness of this

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deceitful world, I shall seek comfort from thee alone, and find rest to my soul? O heavenly manna! O adorable sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O boundless mercy! O divine charity! O sacred fire, ever burning and never decaying! Hail, O loving Jesus, my only pleasure and delight, the joy of my soul, and my portion for ever. Let my soul be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord. Purify my heart from the dross of all earthly affections. Deliver me from my vicious customs. Remove me from all baneful effects of concupiscence. Perfect me in charity, patience, humility, obedience, and all other virtues. May I rather die than ever more offend thee by mortal sin! O may I prove my gratitude by my fidelity to so good a God! Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let the light of thy countenance so shine upon all those who are in the darkness of infidelity, as to dispel their errors. Grant peace and union to all christian princes, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all sinners; reconcile those who are at variance. Have mercy on my parents, friends, and benefactors. Have mercy on all my enemies; forgive them their sins, and fill both their hearts and mine with thy charity. Reform all abuses, and remove all scandals from thy church. Com-

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fort all that are under any affliction, sickness, or violence of pain. Support those who are under temptation; protect those that are in danger; and grant a happy passage to all that are in their last agony. Extend thy mercy likewise to the souls of all the faithful departed, and admit them to the possession of thy eternal glory. Grant relief to us all in our respective necessities, the remission of our sins, the grace of final perseverance, and life everlasting.—Amen.

ANOTHER PRAYER AFTER COMMUNION;

OR WHEN IT HAS BEEN RECEIVED BY THE SICK AS A VIATICUM.

O MY gracious Saviour! what greater happiness or comfort could I expect! O wonderful condescension of my God! O what return shall I make him for his ineffable love! He whom the saints, the angels, and the whole heavenly host adore, hath given himself entirely to me, and now really and substantially dwelleth within me! Without any other inducement but his pure mercy, he hath vouchsafed to visit, comfort, and nourish my poor soul with the divine and heavenly banquet of his precious body and blood, with which he redeemed me on the cross. May honour, praise, and glory be for ever paid thee, O my sweet Redeemer Jesus Christ! O that I could now give thee as much honour and glory as is incessantly given thee by the whole choir of heaven! Accept, O Lord, my heart, as a thanksgiving-

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offering for all thy favours and blessings. Accept my whole being, for by every claim of right and justice it belongeth entirely to thee.

And thou, O my soul, bless the Lord, and let all that is within thee praise his holy name. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye angels of the Lord, bless the Lord; magnify, praise, and glorify his holy name, because I have found the beloved of my soul. Prostrate at his feet, like the penitent Magdalen, I will embrace him in spirit, and clasp him with the arms of inflamed love. And now, as I have actually received him on earth, may I not confidently hope for the perfect possession of him in heaven? I can now fear no evil, because thou, O Lord, art with me, as my powerful guardian and protector! Give me therefore thy blessing, O beloved Jesus! and establish an everlasting peace in my soul. Thou art the God of my heart, my portion and inheritance for ever. Let nothing in future be my comfort but thou, my Lord Jesus; nor let any thing afflict me hereafter but my sins, and whatever is displeasing to thy divine Majesty. O soul of Christ, sanctify me; body of Christ, save me; blood of Christ, purify me; water issuing from the side of Christ, wash me; passion of Christ, strengthen me. O good Jesus, graciously hear me, hide me within thy wounds, suffer me never to be separated from thee; call me at the hour of death, and command me to come to thee, that I may associate with the

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saints and angels, and the whole choir of celestial spirits, to sing forth canticles of praise and glory to thy holy name for ever and ever, world without end. Amen, Amen, Amen, sweet Jesus!

ACTS OF VIRTUE AFTER COMMUNION.

TO BE USED ACCORDING TO EACH PERSON'S LEISURE OR OPPORTUNITY.

Now, whilst the plenitude of the Divinity dwelleth corporally within you, meditate most profoundly, with the Blessed Virgin, upon the great wonders which the Almighty hath wrought in your favour. Consider yourself as a living tabernacle, wherein resideth the Holy of Holies. Let this single reflection prevent all distractions, and keep your mind in the most perfect composure and recollection.

AN ACT OF CONFIDENCE.

"Now there was leaning on the bosom of Jesus one of his disciples, whom Jesus loved."—*John*, xiii. 15. What a glorious privilege was this which St. John had! What consolation must he not have felt from the impression of the Divinity! What delightful repose! Pour forth thy heart, as he did his, into that of Jesus, and abandon thyself to the most lively sentiments of confidence.

BEHOLD! here he is, then, the treasure of my soul! I am now in possession of the Sovereign Good! O what advantage upon earth can be compared to this? What glory! what comfort! to feel my God so near me! "My soul hath found whom she loveth: I have hold of him, nor will I let him go."—*Cant.* iv. The first thought, O God! with which thy presence inspires me, is a sentiment of adoration and respect. Permit me, then, in union with the

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blessed in heaven, to offer thee my most profound homage. Yes, under these sacred veils, where thy love for me hath concealed the splendour of thy Majesty, I most humbly adore thee. I acknowledge thee as my master, my creator, and the supreme arbiter of my eternal destiny. The less thou wouldst make thyself for my sake, the more real respect and veneration have I for thee. But these thoughts are absorbed in the greatness of my confidence. This I cannot contain, nor yet am I able to express it. If thou takest pleasure in, if thou even enjoinest us to place our trust in thee, is it not in this mystery, where thou dost communicate thyself without reserve, where thou literally verifiest that tender promise of *treating us no longer as servants, but as friends?* These words, which thou never didst address to thy angels or prophets, thou dost accomplish for sinners in this sacrament: yes, it would be an insult offered to thee, not to have the greatest hopes in thy mercy; for it is not here, O God, that thou exercisest thy justice; thou art glorious in heaven! all-powerful on earth! and terrible in hell! but in the Eucharist, thou art mild, consoling, sweet, and liberal. Ah! what canst thou refuse me, when thou hast given me thyself? and where is the confidence that can be too tender? Why should I envy the beloved disciple who leaned on thy breast at thy last supper, for dost thou not at present rest in my heart? O let me, then, be for ever inviolably attached to thee. Let the sweets of thy pre-

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sence so captivate my soul, that disgusted with sin, it may be fixed in the contemplation of thee alone, and listen with docility to thy holy inspirations. "All you, then, that doubt of the goodness of God, come now and learn! come and admire! come and taste with me his infinite mercies! come and hear, all ye that fear God, and I will tell you what great things he hath done for my soul!"—*Psalm* xiv. Who would have believed it? What! one of his disciples, not prostrate at his feet, but reclining upon his breast, and honoured with his particular affection! Yes, all this he hath done for him, and is ready to do the same for me also. "Behold the Lord my Saviour; I will act confidently, and I will not fear."—*Isaias*, ii. "The mercies of the Lord I will sing for ever."—*Psalm*, lxxviii.

AN ACT OF LOVE.

"Lord, where art thou going, why cannot I follow thee now? I will lay down my life for thee."—*John*, xiii. "How can I consent to be separated from thee? (saith St. Peter to Jesus:) no; I will never leave thee, were I to follow thee even unto death." This is a model of that generous love which a faithful soul should testify unto God in the holy Communion.

If I cannot approach thee, O my God, with as much confidence as thy apostle St. Peter did, yet I come with equal warmth and sincerity, to assure thee of my eternal attachment. Accept, therefore, the offering I now make thee, not only of my whole being, but of all I possess. Unhappy and miserable should I think myself, were I not in the disposition of mind to sacrifice

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the most precious advantage this world can afford, at the first intimation of thy will. Dispose of the life thou hast given me according to thy pleasure. I offer myself entirely to thee; my employments, talents, and every power and faculty of soul and body, that they may be ever and always employed in promoting thy honour and glory. In justice I am obliged, if necessary, to die for thee, since thou hast generously given up thy life for my salvation. But thy regard for me, O sweet Jesus, was not to be confined within the boundaries of this life; for after having loved me even unto death, thou hast besides left me this divine food as a sensible pledge of thy affection. Ah, dear Lord! what more couldst thou possibly do for me? and how ungrateful a wretch would I not be, if such wonderful marks of thy tenderness were not capable of exciting the most lively sentiments of love and gratitude in my soul? The very damned would then be less culpable than I; for if they do not love thee, it is because they cannot possibly love thee; and therefore thou dost not expect love from them. But I can love thee; because every thing induces me to love thee; and thou art even mercifully pleased to *command* that I should love thee with my whole heart, &c. O thou eternal Beauty! too late have I begun to love thee: O amiable Lord! who art ever lovely, and never sufficiently beloved, I consider every moment of my life as lost, which has not been consecrated

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to thy love; accept, at least, the remainder thereof. If I cannot love thee as much as I could wish, or as much as thou hast loved me, or as much as thou dost deserve, yet I will love thee as much as I am able. Angels of heaven! O Mother of God! and all ye saints! lend me now your hearts; for I have, alas! but one to love my God, and that too small, and too much polluted with the love of creatures. Diminish in me, O Lord, all other advantages, provided thou dost grant me an increase of divine charity. I imagine, O my God, that thou art now enkindling this sacred fire within my breast, and that I could answer thee, with as much confidence as St. Peter, "Lord, thou knowest I love thee," and that for thy sake alone; I love thee with my whole heart, without reserve, firmly resolving never to fix my affections on any thing besides thyself. Yes, I am content to find nothing but disgust, bitterness, and affliction, in every other attachment, that I may be thus happily compelled to repose in thee for ever. O establish now a solid, efficacious, lively, ardent, and persevering love within my heart; and though thou remain therein but for a few moments, let the effectual influence of thy grace for ever remain behind. "My beloved to me, and I to my beloved."—*Cant.* xvi. "Thou knowest, Lord, that I love thee."—*John*, xxi.

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AN ACT OF SUPPLICATION.

Our Saviour's last supper was one continual prayer, which he offered up for his apostles, and a most pressing invitation to solicit favours from him. "O holy Father," says he, "preserve those whom thou hast given me; for them I ask. Peter, I have asked for thee. Until now you have not asked for anything; ask, and you shall receive." Here he exhorts us to pray for all those graces we stand most in need of. He further adds a most affecting and solid instruction, recommending them earnestly to persevere in his service: "Remain," says he, "in my love." He forewarned them of the trials they were to undergo; he inculcated certain precepts; he reproached them with some of their most striking defects. In this manner will he also speak privately to your heart; he will make known his will to you; he will tell you many things of which you have no notion, or which you disguise to yourself. Listen to him then without doubt, as the apostles did, and ask him questions with the most sincere desire to accomplish his holy will.

THOU are present within me, O inexhaustible source of all good; thou art full of tenderness, and ready to shed all thy favours upon me. O shower them down most abundantly! Consider my manifold wants; consider the immensity of thy power. Transform me, therefore, into a new man. Divest my heart of whatever is displeasing to thee. Adorn it with whatever may render me acceptable in thy sight. Purify my body. Sanctify my soul. Let me share in the merits of thy life and death. Unite thyself to me; unite me to thyself. Live thou in me, that in thee I also may live, and never have life but for thy sake. Grant me those graces of which thou knowest I stand most in need.

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Grant the same to all those for whom I am bound to pray. Canst thou refuse me any thing, after what thou hast done for me? What may I not expect from thee, since thou hast given me thyself? "I will not let thee go until thou dost bless me."—*Gen.* xxxii. 26. "Do to thy servant according to thy mercy."

AN ACT OF OBLATION.

In crowning the innumerable gifts thou hast already bestowed upon me with the inestimable favour of giving me thyself, thou desirest to convince me that I should live but for thy sake alone, O God of goodness and mercy! This, O Lord, is what I also most fervently wish: I would have all my thoughts, words, actions, and whatever designs I may form or put into execution, for the time to come, always directed by a most perfect resignation to thy holy will. I desire that my health, fortune, strength, reputation, talents of mind and body; in a word, whatever relates to me, either interiorly or exteriorly, may be entirely disposed of to thy honour and glory. I consecrate the remainder of my life, without the least reserve, to thy divine service. I now make an offering unto thee of whatever pains or sufferings I may hereafter undergo in my last sickness, and cheerfully accept of whatever crosses thou mayest henceforth be pleased to afflict me with. "Into thy hands, O Lord, I commend my spirit."—*Psalm* xxx.

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A RESOLUTION OF AMENDMENT.

"That the world may know that I love the Father; and as the Father gave me a commandment, so I do. Arise, let us go," saith Christ, (*John*, xiii.) "instantly and without hesitation, to execute his will." Such is the generosity with which we should now, and at all times, resolve to execute, in every particular, the commandments of the Almighty.

BEHOLD, O my God, the moment is now come, wherein I am to sacrifice those inclinations to thee which thou hast so often demanded, and which I was so miserably slothful as to have refused thee. I now see the danger to which my sluggish languor has exposed me, and am determined to avoid it. I will labour incessantly against my vicious habits. I am determined to quit the immediate occasion of sin. I pledge myself to thee, and am satisfied to be treated as thine enemy, if these promises be not most sincere and determined. I will no longer resist thy inspirations, nor allow myself those pleasures which thy law forbids, nor expose myself to the danger of offending thee. There shall be no more remissness in my duty, nor languor in my devotion. I do not make these promises through a spirit of presumption, (for I am convinced of my own insufficiency, and know, that if abandoned by thee, I must necessarily fall back into all my former disorders,) but being now united to thee, I flatter myself that, in spite of my frailty, I shall constantly persevere in thy grace. Why should I not find the same strength in this divine sacra-

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ment, which thy glorious martyrs have derived from it? It was here they imbibed that generous spirit of suffering, which could brave the power of tyrants, and smile on the horrors of death. And art thou now less faithful, less liberal, or less able to fortify me against the attacks of the enemies of my salvation? No. Come, then, it is full time I should begin the work of my salvation. Thy will has been sufficiently declared to me; I will hesitate no longer to put it in execution, how great soever the conflict may be against myself and the world. In fine, let me feel, O Lord, an experimental conviction of such a reformation of life, as may edify those whom my past conduct has scandalized, by convincing them that I do now *really* love thee. "Arise, let us go: I have sworn, and am resolved to keep thy commandments."—*Ps.* cxviii. "Confirm, O God, what thou hast wrought in us."—*Psalm* lxxvi.

AN ACT OF THANKSGIVING.

"And having sung a hymn they went out." The apostles did not quit the room until they had previously testified their gratitude for so signal a favour: and it is our Saviour himself who showed them the example; for when he was just going to bless and consecrate the bread, he lifted up his eyes to his heavenly Father, to return him thanks for having bestowed this favour upon mortals: "And giving thanks, he blessed, and broke," &c. Conclude your Communion, in like manner, with the most tender effusions of gratitude to God.

WHEN I reflect, O Lord, on the many favours thou hast conferred on me, I am overwhelmed with confusion, and feel my heart penetrated

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with such deep sentiments of gratitude, as cannot be expressed. I find myself, as it were, encompassed on all sides, and pressed by thy goodness. It is thou thyself, O Lord, that lovest me, in all those creatures from whom I receive any benefit or advantage. My parents, from whom I received my existence, or my friends, who have given me such proofs of their tenderness, are but the instruments of thy providence, and the channels of thy mercies in my behalf. Thou art not only the God of the universe, but thou art also, in a particular way, my God! So interested art thou in all that relates to me, that thy attention seems as if it were entirely fixed on me alone. Thou hast given me all thou hast made, all that I am, and all that thou art thyself, cannot I, therefore, with as much reason as David, call thee "the God of my salvation and my mercy; my refuge and my support; my treasure and my inheritance?" Nay, more, dost thou not at present vouchsafe to become my *very subsistence*, by not only giving thyself to fortify my weakness, and as a pledge of eternal life, but also that I may be nourished with thy *very flesh and blood?* How great, therefore, must my ingratitude be, if I do not make a cordial return for such infinite love. O my God, suffer me sooner to forget myself, than to be ever unmindful of this great favour. Although I have been treacherous, fearful, and a prevaricator, yet I shall never be guilty of *ingratitude*, since I should blush at this vice even in my commerce with men.

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But still, what return can I make thee, being of myself insolvent, indigent, and miserable? Behold! the treasure is at hand; the gift I have now received from thee enables me to repay thee for all thy other benefits: the sacrifice of all that I am or have, is not worthy to be presented to thee; but in offering thee thyself, I consider my debts as abundantly discharged. May thy infinite merits be for ever exalted for having given me such excellent means of repaying *to the full*, the infinite obligations I owe thee.—"What return shall I make to the Lord for all those things which he has given unto me?"—*Psalm* cxv. "He hath made a memorial of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him."—*Psalm* xc.

Do not limit the devotion of this day to the foregoing prayers, but rather consider it as entirely consecrated to Jesus Christ; that by this means you may literally accomplish the precept of the Holy Ghost: "Let no part of a good day escape without profit."—*Eccl.* xiv. Recollect frequently this great action, and read some pious book, to nourish and enliven a spirit of devotion. Remark (or, if convenient write down) some of those tender sentiments and good resolutions with which you were affected at the time of communion; the recollection of them will serve as a bulwark to guard you against the attacks of tepidity or dryness. But, above all, endeavour to regulate your conduct for the time to come, in such a manner as to be enabled to say, with St. Paul: "I live, not I, but Christ Jesus liveth in me." In a word, let *your Redeemer only*, for the future, *think*, *speak*, and *act* in you; and let nothing remain in you that is unworthy of him, for no scandal can be more injurious to our holy religion, than for Catholics, after communicating, to lead disedifying and unchristian lives.

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THE SEVEN PENITENTIAL PSALMS.

Proper to be said on Fasting Days, and other Penitential Times.

ANTHEM.

REMEMBER not, O Lord, our offences, nor those of our parents; neither take thou vengeance on our sins.

THE SIXTH PSALM.

The Psalmist prays to be healed from sickness, and implores pardon for his sins. After obtaining his request, he exults over his enemies.

O LORD, rebuke me not in thy indignation; nor chastise me in thy wrath.

Take pity on me, O Lord, for I am weak: heal me, O Lord, for all my bones are shaken.

And my soul is troubled exceedingly: but thou, O Lord, how long?

Return, O Lord, and deliver my soul: O save me for thy mercies' sake.

For in death there is none that is mindful of thee: and who shall confess to thee in hell?

I have tired myself with my groanings: every night I will wash my bed, I will water my couch with my tears.

My eye is disturbed with rage: I am grown old amidst all mine enemies.

Depart from me, all ye that work iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord hath received my prayer.

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Let all my enemies be ashamed, and very much troubled: let them be turned back and put to shame very speedily.

Glory be to the Father, &c.

THE THIRTY-FIRST PSALM.

The Psalmist declares all those happy, whose sins are forgiven; and, from his own example, and that of the saints, exhorts all to seek this beatitude, and to avoid brutal obstinacy. Rewards and punishments are proposed.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin: and in whose soul there is no guile.

Because I was silent, my bones grew old: whilst I cried all the day.

For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee, and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord: and thou hast forgiven the impiety of my sin.

For this shall every one that is holy pray to thee in a seasonable time.

Yet in the deluge of many waters they shall not approach him.

Thou art my refuge from the tribulation which hath surrounded me: my joy, deliver me from them that encompass me.

I will give thee understanding, and I will

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instruct thee in the way in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and mule, that have no understanding.

With bit and bridle bind fast their jaws who do not approach thee.

Many are the scourges of the sinner: but mercy shall encompass him that hopeth in the Lord.

Be joyful in the Lord, and rejoice ye just: and glory all ye upright of heart. Glory, &c.

THE THIRTY-SEVENTH PSALM.

The Psalmist, in sickness, and neglected by his friends, begs of God to pardon his sins, and to assist and heal him.

O LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me: and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace in my bones, because of my sins.

For mine iniquities are gone over my head: and, as a weighty burden, are become heavy upon me.

My sores are putrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end: I walked sorrowful all the day.

For my loins are filled with illusions: and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roared in the groaning of my heart.

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O Lord, my desire is before thee: and my sighing is not hidden from thee.

My heart is troubled, my strength hath left me: and the light of mine eyes itself isnot with me.

My friends and my neighbours have drawn near, and stood up against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me, spoke vain things: and studied deceits all the day long.

But I, as one deaf, did not hear: and as one dumb, that opened not his mouth.

And I became as a man that heareth not: and that hath no reproof in his mouth.

For in thee, O Lord, have I hoped: thou wilt hear me, O Lord, my God.

For I said, lest at any time mine enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am prepared for scourges, and my sorrow is always in my sight.

For I will declare my iniquity: and I will think of my sin.

But my enemies live, and are become stronger than I: and they are multipled who hate me unjustly.

And they that return evil for good have detracted me, because I followed goodness.

Forsake me not, O Lord, my God: depart not thou from me.

Come unto my aid, O Lord, the God of my salvation. Glory, &c.

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THE FIFTIETH PSALM.

The Psalmist begs pardon for the sins of adultery and murder, not through the Mosaic sacrifices, but through Christ, who was to come and establish his church, and by his sacrifice appease the injured justice of God.

HAVE mercy on me, O God, according to thy great mercy: and according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more and more from my iniquity: and cleanse me from my sin.

Because I know my iniquity: and my sin is always before me.

Against thee only have I sinned, and done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities: and in sins hath my mother conceived me.

For behold thou hast loved truth: the secret and hidden things of thy wisdom thou hast made known to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that are humble shall rejoice.

Turn away thy face from my sins: and blot out all my iniquities.

Create in me a clean heart, O God: and renew an upright spirit within my bowels.

Cast me not away from thy face: and take not thy holy spirit from me.

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Restore unto me the joy of thy salvation: and confirm me with a perfect spirit.

I will teach thy ways to the unjust: and sinners shall be converted to thee.

Deliver me from blood, O God, the God of my salvation: and my tongue shall extol thy justice.

Thou, O Lord, wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, verily I had given it: with burnt offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifices of justice, oblations, and whole-burnt offerings: then shall they lay calves upon thine altar.

Glory, &c.

THE HUNDRED-AND-FIRST PSALM.

The Psalmist begs for mercy upon Sion, that he will raise out of it his church, to which kings and people may come and praise God.—A prayer of the poor man, when he was anxious, and poured out his supplications before the Lord.

O LORD, hear my prayer, and let my cry come unto thee.

Turn not away thy face from me: in what day soever I am in tribulation, incline thine ear to me.

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In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke: and my bones are withered like fuel for the fire.

I am smitten, and my heart is withered like grass: because I forgot to eat my bread.

Through the voice of my groaning, by bones have cleaved to my flesh.

I am become like a pelican of the wilderness: I am become like a night raven in the house.

I have watched, and am become as solitary as a sparrow upon the house-top.

My enemies upbraided me all the day long: and they that praised me swore against me.

For I did eat ashes like bread: and mingled my drink with my tears.

Because of thy wrath and indignation: for having lifted me up, thou hast cast me down.

My days have declined like a shadow: and I am withered like grass.

But thou, O Lord, remainest for ever: and thy memory is from generation to generation.

Thou shalt arise and have mercy on Sion: for the time to have mercy on it is come.

For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up Sion: and he shall be seen in his glory.

He hath regard to the prayer of the humble: and he hath not despised their petition.

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Let these things be written unto another generation: and a people to be created shall praise the Lord.

Because he hath looked forth from his high sanctuary: the Lord from heaven hath looked down upon the earth;

That he might hear the groans of them that are in fetters: that he might unbind the children of them that are slain.

That they may declare the name of the Lord in Sion: and his praise in Jerusalem.

In the assembling of the people together in one; and kings to serve the Lord.

He answered me in the way of his strength: Declare unto me the fewness of my days.

Call me not back in the midst of my days: thy years are from generation unto generation.

In the beginning, O Lord, thou didst found the earth: and the heavens are the works of thy hands.

They shall perish, but thou remainest: and they shall all grow old as a garment.

And as a vestment thou shalt change them, and they shall be changed: but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue: and their seed shall be directed for ever.

Glory, &c.

THE HUNDRED-AND-TWENTY-NINTH PSALM.

The Psalmist earnestly begs pardon, foretelling redemption through Christ.

FROM the depths I have cried unto thee, O Lord: Lord, hear my voice.

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Let thy ears be attentive to the voice of my petition.

If thou wilt observe iniquities, O Lord! Lord, who will endure it?

For with thee there is merciful forgiveness: and on account of thy law I have expected thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy: and with him plentiful redemption.

And he shall redeem Israel from all his iniquities. Glory, &c.

THE HUNDRED-AND-FORTY-SECOND PSALM.

The Psalmist prays that God would not regard him according to his merits, but look upon his miseries, and deliver him from them, and also from his enemies.

O LORD hear my prayer; give ear to my petition in thy truth; hear me in thy justice.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath humbled my life to the earth.

He hath made me dwell in darkness, as those who have been dead of old: my spirit is in anguish upon me, and my heart is troubled within me.

I remember the days of old, I meditated on all thy works: on the works of thy hands did I meditate,

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I stretched forth my hands to thee: unto thee my soul is as earth without water.

Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away thy face from me: lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning: for I have hoped in thee.

Make the way known to me wherein I should walk: for I have lifted up my soul to thee.

Deliver me from mine enemies, O Lord: to thee have I fled: teach me to do thy will, for thou art my God.

Thy good spirit shall conduct me into the way of righteousness; for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring forth my soul out of tribulation: and in thy mercy thou wilt destroy mine enemies.

And thou wilt destroy all those that afflict my soul: for I am thy servant. Glory, &c.

ANTHEM.

REMEMBER not, O Lord, our offences, nor those of our parents: and take not revenge of our sins.

THE LITANY OF THE SAINTS.

LORD have mercy on us. Christ have mercy on us. Lord have mercy on us.
Christ hear us. Christ graciously hear us.
God the Father of heaven, *have mercy on us.*

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God the Son, Redeemer of the World, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, one God, *have mercy on us.*

Holy Mary
Holy Mother of God,
Holy Virgin of Virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,
All ye holy orders of blessed Spirits,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,

Pray for us.

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All ye holy Innocents,
St. Stephen,
St. Laurence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Bennet,
St. Bernard,
St. Dominick,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecily,
St. Catherine,
St. Anastasia,
All ye holy Virgins and Widows,

Pray for us.

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All ye Men and Women, Saints of God, *make intercession for us.*
Be merciful to us: *Spare us, O Lord.*
Be merciful to us: *Graciously hear us, O Lord.*

From all evil,
From all sin,
From thy wrath,
From sudden and unprovided death,
From the deceits of the devil,
From anger, hatred, and all ill-will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Thro' the mystery of thy holy incarnation,
Thro' thy coming,
Thro' thy nativity,
Thro' thy baptism and holy fasting,
Thro' thy cross and passion,
Thro' thy death and burial,
Thro' thy holy resurrection,
Thro' thy admirable ascension,
Thro' the coming of the Holy Ghost, the comforter,
In the day of Judgment,
We sinners beseech thee to hear us.

O Lord, deliver us.

That thou spare us,
That thou pardon us.
That thou vouchsafe to bring us to true penance,
That thou vouchsafe to govern and preserve thy holy church,
That thou vouchsafe to preserve our apostolic prelate, and all ecclesiastical orders in thy holy religion,

We beseech thee, &c.

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That thou vouchsafe to humble the enemies of thy holy church,
That thou vouchsafe to give peace and true concord to Christian kings and princes,
That thou vouchsafe to grant peace and unity to all Christian people,
That thou vouchsafe to confirm and preserve us in thy holy service,
That thou lift up our minds to heavenly desires,
That thou render eternal good things to all our benefactors,
That thou deliver our souls, and those of our brethren, kinsfolk, and benefactors, from eternal damnation.
That thou vouchsafe to give and preserve the fruits of the earth,
That thou vouchsafe to give eternal rest to all the faithful departed,
That thou vouchsafe graciously to hear us,
Son of God,

We beseech thee to hear us.

Lamb of God, who takest away the sins of the world: *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world: *Hear us, O Lord.*

Lamb of God, who takest away the sins of the world: *Have mercy on us!*

Christ hear us. *Christ graciously hear us.*

Lord have mercy on us! *Christ have mercy on us!* Lord have mercy on us!

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Our Father, &c. *(in secret.)*

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

PSALM lxix.

INCLINE unto my aid, O God: O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them forthwith be turned backward, and blush for shame, that desire evils to me.

Let them be turned backward, and blush, and be put to shame, who say to me, It is well! it is well!

Let all that seek thee be glad, and rejoice in thee: and let those who love thy salvation, say always, Our Lord be magnified.

But I am needy and poor! O God help me.

Thou art my helper and my deliverer! O Lord make no delay.

V. Glory be to the Father, &c.

R. As it was, &c.

V. Save thy servants:

R. Who put their trust in thee, my God.

V. Be to us, O Lord, a tower of strength:

R. Against the face of the enemy.

V. Let not the enemy prevail against us:

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins:

R. Nor reward us according to our iniquities.

V. Let us pray for our chief Bishop [*N.N.*]

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R. May the Lord preserve him, and prolong his life, and make him happy on earth, and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors:

R. Vouchsafe, O Lord, for thy name's sake, to render eternal life to all those who do us good.

V. Let us pray for the faithful departed:

R. Give them, O Lord, eternal rest: and let perpetual light shine unto them.

V. May they rest in peace. R. Amen.

V. For our absent brethren:

R. Save thy servants, O my God, who put their trust in thee.

V. Send them help, O Lord, from thy sanctuary:

R. And from Sion protect them.

V. O Lord, hear my prayer:

R. And let my supplication come unto thee.

V. May the Lord be with you:

R. And with thy spirit.

LET US PRAY.

O GOD, whose property it is, always to have mercy and to spare, receive our petitions, that we and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon our sins, who confess them to thee; that of thy bounty thou mayest grant us pardon and peace.

Out of thy clemency, O Lord, show us thy unspeakable mercy; that so thou mayest both

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acquit us of our sins, and deliver us from the punishment we deserve for them.

O God, who by sin art offended, and by repentance pacified, mercifully regard the prayers of thy people who make supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O almighty and eternal God, have mercy on thy servant (*N.*) our chief Bishop, and direct him, according to thy clemency, in the way of everlasting salvation, that by thy grace he may desire the things that are agreeable to thy will, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works, give to thy servants that peace which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, by thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy holy spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins, that by pious supplications they may obtain the pardon they have always desired.

Model, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer

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and work of ours may always begin from thee, and by thee be happily ended.

O almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have purposed to offer our prayers, whether this present world still detains them in the flesh, or the next world hath already received them, divested of their bodies, may, by the clemency of thine own goodness, and the intercession of thy saints, obtain pardon and full remission of all their sins; through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. May the Lord be with you:

R. And with thy spirit.

V. May the almighty and merciful Lord graciouly hear us: R. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace:

R. Amen.

MOTIVES

Which should excite us to support the Crosses of this Life with cheerfulness, and to persevere till death in the practice of Virtue.

SINCE all things co-operate for the good of those who love God, and as God knows how to produce good out of evil, for whom should he do it, if not for those who give

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themselves up to him without reserve? Nay, he even makes their past sins contribute towards their good, as is evident in the cases of David, St. Peter, and Mary Magdalen.

When God lays the filth and deformity of sin before our eyes, it is in order that we should be captivated with the beauty of virtue; if he cast us flat on the earth, as he did St. Paul, it is with a view to raise us up again to a higher pitch of glory.

If God were not actually our Father, he never would have commanded us to say, "Our Father, who art in heaven." What then have the children of such a father to fear? Without his permission not a single hair of our heads can fall to the ground? Since, therefore, we are the children of almighty God, is it not the most unaccountable folly in us, to be over solicitous about any other concern than that of persevering till death, in his love and service? The test of our love towards God, is the observance of his commandments; and its recompence, no less than the possession of himself. "If any one love me," saith Jesus Christ, (John, xiv. 23.) "he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him."

"When I sent you without scrip or staff," saith Christ to his apostles, "did you want any thing?" They answered, "No." Have we not suffered afflictions when as yet we had little or no confidence in God, and did we perish under these afflictions? No. How, then, can we entertain thoughts of despondency, or betray a want of courage in adversity? For if God hath hitherto protected us, notwithstanding the little or no reliance we had on his providence, can it be supposed that he will forsake us, when, placing our whole confidence in him, we put on the determined resolution of dedicating the remainder of our lives to his love and service? Ah! no, he assuredly will not. Why, then, should we perplex ourselves with apprehensions of future evils, which perhaps will never befal us? or on the supposition they did, will not God enable us by his grace to support them with christian fortitude? He commanded St. Peter to walk to him on the water; Peter, terrified by the blustering of the wind and the turbulence of the waves, and under the dreadful apprehension of immediately sinking to the bottom, calls out to

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his divine Master for assistance. When God, in like manner, ordains that you should walk on the boisterous waves of adversity, take courage and fear not; for be assured, he is actually present, and will stretch forth his hand to your assistance, as he did to St. Peter.

Our condition in this short and fleeting life, is an object of little consequence, provided that in the end we are admitted to the eternal enjoyment of God and his glory. Do we not, at every step we tread, approach nearer and nearer to eternity? Nay, have we not our feet, for aught we know to the contrary, on the very brink of it this moment? What, therefore, doth it signify whether our pilgrimage through life be chequered with afflictions or not, provided it terminate in a happy eternity? Can we possibly repine under short-lived sufferings, whilst we await their recompence in never-ending consolations? Ah! whatever has not eternity for its object, is, in reality, nothing but fleeting vanity.

Awake, therefore, O my soul! "Let us cast off the works of darkness, and put on the armour of light." Let us humbly beseech the Father of mercies and God of all comfort, who consoleth us in all our afflictions, to inspire us with the same sentiments as the Apostle had when he exclaimed, "Far be it from me, that I should glory in any thing but in the cross of our Lord Jesus Christ." Ah! were the cross of our crucified Saviour but deeply implanted in our hearts, the most bitter crosses of this world would then appear as sweet as roses. The heart that is impressed with a lively sense of the crown of thorns which pierced the tender head of our suffering Redeemer, will feel but little or no pain from the trifling scratches of worldly afflictions.

DEVOTIONS

FOR EVERY DAY IN THE WEEK.

It was an ancient and pious practice among the faithful to dedicate every day in the week to some particular devotion. Conformably with this custom, a prayer is here given for each of those days, to be said immediately after morning prayers, or at any other time of the day, as each

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person's leisure from the necessary occupations of his state of life, may permit. But it is to be observed, that the worship of the mystery, or the devotion to the saint we purpose to honour, consists less in the prayer itself, than in the practical instructions which it contains.

SUNDAY,

Which by way of pre-eminence over the rest of the days of the week, is called the day of the Lord, is happily chosen to render homage, in a more special manner, to the most Holy Trinity, and to thank those three adorable Persons for the inestimable blessings we have received. It would be irreligious therefore, if not impious, to spend this day in idle amusements, or in the management of temporal concerns, whilst we are strictly obliged, both by the precepts of God and his church, to sanctify it, as well as every holy-day of obligation, by assisting at the divine offices, hearing sermons or catechetical discourses, reading pious books, employing ourselves in the exercise of corporal or spiritual works of mercy, and especially in making solid reflections on the most important of all affairs—the affair of our eternal salvation.

A PRAYER TO THE HOLY TRINITY.

GLORY be to the Father, who by his almighty power hath created me, and made me to his own image and likeness. Glory be to the Son, who by his wisdom hath delivered me from hell, and opened for me the gates of heaven. Glory be to the Holy Ghost, who in his mercy hath sanctified me by baptism, and who incessantly worketh my sanctification by the fresh graces I daily receive from his bounty. Glory be to the three adorable Persons of the blessed Trinity, which was as great at the beginning as he now is, or will be for ever and ever.

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We adore thee, O holy Trinity! we reverence thee; we thank thee with the humblest sentiments of gratitude, for having been pleased to reveal to us this glorious and incomprehensible mystery. Grant that, by persevering in this faith till death, we may see and glorify in heaven what we believe here below on earth: one God in three divine Persons, the Father, and the Son, and the Holy Ghost. Amen.

MONDAY.

ALTHOUGH the three adorable Persons of the blessed Trinity, concur unanimously in the sanctification of our souls, our spiritual regeneration, and all the graces we receive from heaven, are, nevertheless, attributed more especially to the operations of the Holy Ghost; because these favours being the effects of God's love towards us, we acknowledge him as the author of them, who is the love of the Father and the Son.

It is inconceivable what blessed effects this divine Spirit produces in the souls of such persons as oppose no obstacles to his operations. What abundance of light and strength doth he not communicate by his seven gifts, and those fruits and beatitudes which peculiarly flow from his bounty, if, with fidelity and attention, we are docile to his inspirations!

Let us then rejoice at being under the conduct of so wise and beneficent a guide; let us continually study the motions of our hearts; let us follow those which the Holy Spirit produces, and which alone can vanquish every evil inclination excited in us, either by the corruptness of our nature, or the machinations of our spiritual enemy; let us dread nothing so much as to resist, or desire nothing so much as to preserve his grace; or, if we have incurred the misfortune of losing it by sin, let us have immediate recourse to the sacrament of reconciliation, by which we may regain it, and live more attentive to our spiritual welfare in future.

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A PRAYER TO THE HOLY GHOST.

AUTHOR of the sanctification of our souls—Spirit of Love and Truth! I adore thee as the primary source of my eternal happiness; I thank thee as the sovereign dispenser of the benefits I receive from on high; I invoke thee as the beneficent giver of that portion of light and strength, which thou knowest to be necessary for me in the practice of good works. Spirit of Wisdom! enlighten my understanding, fortify my will, purify my heart, regulate all its motions, and grant me an attentive docility to all thy holy inspirations.

Pardon, O Spirit of Grace and Mercy! pardon my continual infidelities, and the unworthy blindness with which I have so often refused to correspond with the most tender and moving inspirations of thy grace. I purpose for the future, with thy assistance, to cease to be rebellious, and to follow the motions of thy grace with so much docility, that I may be enabled to taste those fruits, and enjoy those beatitudes, which are produced in our souls by the influence of thy sacred gifts. Amen.

TUESDAY.

WE ought to have such profound sentiments of respect, gratitude, love, and confidence, towards our Guardian Angels, as the dignity of their nature, their tender care of us, and the solicitude they conceive for our welfare, require. Let us then incessantly invoke their assistance; let us consult them in all our undertakings; let us frequently beseech them to procure the joint intercession of the heavenly host, their companions in glory, in our behalf; but, above all, let us be particularly docile to their holy inspirations.

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A PRAYER TO OUR GUARDIAN ANGEL.

O HOLY ANGEL, whom God, by the effect of his goodness, and the tender regard of my welfare, hath charged with the care of my conduct; who doth assist me in all my wants, and comfort me in all my afflictions; who supporteth me when I am discouraged, and continually obtaineth for me new favours; I return thee profound thanks, and conjure thee, most amiable protector! to continue thy charitable care and defence of me against the malignant attacks of all my enemies. Keep me at a distance from all occasions of sin. Obtain for me the grace of hearkening attentively to thy holy inspirations, and of faithfully reducing them to practice. Protect me in all the temptations and trials of this life, but more especially at the hour of death; and do not quit me till thou hast conducted me into the presence of my Creator, in the mansions of everlasting happiness. Amen.

WEDNESDAY.

THE glorious functions wherewith God honoured Saint Joseph in this world, and the rare examples of humility, wisdom, patience, fidelity, obedience, and submission, which he hath given us, should inspire us with the highest idea of his sanctity, and the greatest devotion towards him. Honour him, therefore, but more especially by a faithful imitation of his virtues. Have recourse to him with confidence, and inspire this confidence into others. St. Teresa assures us, that she never asked any favour of God in his name but what she obtained.

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A PRAYER TO ST. JOSEPH.

ILLUSTRIOUS Saint! who art that good and faithful servant, to whom God committed the care of his family; whom he appointed guardian and protector of the life of Jesus Christ, the comfort and support of his holy Mother, and co-partner in his great design of the redemption of mankind; thou who hadst the happiness of living with Jesus and Mary, and of dying in their arms; chaste spouse of the Mother of God; model and patron of pure souls; humble, patient, and reserved; be moved with the confidence we place in thy intercession, and accept with kindness this testimony of our devotion.

We give thanks to God for the signal favours he hath been pleased to confer on thee, and we conjure him by thy intercession, to make us imitate thy virtues. Pray for us, then, O great saint; and by that love which thou hadst for Jesus and Mary, and by the love which Jesus and Mary had for thee, obtain for us the incomparable happiness of living and dying in the love of Jesus and Mary. Amen.

THURSDAY.

IN order to make some return to that boundless love, of which Jesus Christ has given us a testimony in the institution of the blessed Sacrament of the altar, let us unite ourselves to him by holy and frequent communion. Let us often pay him our homage under the sacramental veils. Let us, at least, never omit a Thursday without acquitting ourselves of this consoling duty. Let us sometimes present ourselves in the most

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profound sentiments of adoration, before him, as did the Shepherds and the Eastern Kings or Magi. Let us, at other times, go to hear and receive his instructions, in imitation of his apostles and disciples. Let us approach him, like Magdalen, to contemplate his admirable perfections, and weep bitterly over our sins. Let us again present ourselves before him, after the example of the sick man in the gospel, to be healed from our spiritual infirmities; or, like the poor, to disclose to him our wants, and demand those comforts and graces which our doubts, or the tribulations and crosses incidental to human life, may require. But on all or every one of these occasions, be careful to present thyself before him with that profound degree of modesty, recollection, respect, fear, love, gratitude and confidence, which a lively faith of his real presence in this most blessed sacrament seldom fails to produce.

A PRAYER BEFORE THE BLESSED SACRAMENT.

SWEET JESUS! O amiable Saviour! who, by an effect of thy infinite goodness and love, hast vouchsafed to remain really present amongst us in the adorable Sacrament of the altar; I acknowledge thee for my Sovereign Lord and God; I adore thee with the most profound sentiments of humility; I give thee thanks, from the bottom of my heart, for the numberless instances of thy love and tenderness towards me, a most wretched and miserable sinner, who, for my manifold offences, have rather deserved to be cast into the infernal abyss, and there punished according to the rigour of thy severest justice. Penetrated with grief at the sight of my ingratitude, I come, O God of Majesty! to crave pardon for all the profanations, sacrileges, and impieties which ever have been committed, or may be committed

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against thee, in this adorable sacrament. And O that I could sufficiently express the grief which I now feel, for having so often appeared before thee with irreverence, and so often approached thee with so little fervour and devotion.

Forget, O Lord, our iniquities, and remember only thy mercies. Accept my sincere desire to honour, and see thee honoured, in this admirable sacrament of thy love. Yes, I ardently desire to bless, praise, and adore thee therein, with as much love and fervour as the saints and angels bless, praise, and adore thee, encircled with the rays of ineffable glory in thy heavenly kingdom. O amiable Jesus! I conjure thee by thy precious body and blood, before which I now prostrate myself, that I may adore thee for the future with such reverence, and receive thee so worthily, as to deserve after death to be admitted into thy divine presence, and with the choirs of celestial spirits, praise and glorify thee for ever and ever. Amen.

FRIDAY.

It is not sufficient that we carefully avoid whatever can renew the passion and death of our divine Redeemer, but we must also endeavour to honour them, by every pious exercise which a tender devotion can inspire. The holy sacrifice of the Mass, offered with this intention; fervent communion; prayer before a crucifix; frequent reflections on the sufferings of our Lord; voluntary acts of penance, such as fasting on Fridays; patience and perseverance under the inevitable troubles and afflictions of this life; or, in other words, carrying our cross, after the example of our divine Redeemer, and with the same intentions; will serve as so many pious practices, by which we may testify the excess of our love, and apply to ourselves the fruit of his passion.

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A PRAYER TO OUR SUFFERING JESUS.

LAMB WITHOUT SPOT OR BLEMISH !—innocent Victim ! whose blood has cancelled the sins of the world, efface mine, and do not permit thy sufferings to become useless to me. Jesus, deserted and forsaken by every body ! Jesus, sorrowful and aggrieved ! Jesus, agonized, patient, and resigned ! help me to bear, with the like resignation, all the afflictions thou mayest be pleased to send me in this life. Jesus, calumniated, despised, and outrageously insulted ! teach me to despise the judgments of men, and patiently to suffer the blackest calumnies. Jesus, whose virginal flesh was swollen with blows, mangled with wounds, pierced with thorns, and covered with blood for love of me ! teach me to endure, for thy love, the pains and inconveniencies of sickness. Jesus, condemned to suffer the ignominious death of the cross ! enable me to shun the praises of men, and to love the most humble situations. Jesus, bending beneath the heavy load of the cross ! unite my cross to thine, and enable me to bear it with the like resignation, strength, and meekness. Jesus, elevated on the cross for my sake, and who expiredst thereon for my salvation ! raise up my affections to heavenly desires, that living only for thee, and at length expiring in thy divine embraces, I may be for ever occupied in singing forth thy praises. Amen.

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SATURDAY.

THE eminent holiness of Mary, her dignity as Mother of God, the glory she enjoys, and the power she has received on earth and in heaven, her tenderness for mankind, and more especially for such as seek her intercession, or imitate her virtues, are the motives which have inspired all the saints with the most lively and affectionate devotion towards her.

Let us also devote ourselves to her, after their example. "Devotion to the Blessed Virgin," (says St. Bernard,) "is a mark of predestination." The best devotion we can practise with regard to her, and that which is most strenuously recommended by the saints, is a faithful imitation of her excellent virtues; particularly her love of purity and humility, and that heroic patience and fortitude under the severest crosses and afflictions which she suffered, and wherewith almost her whole life was embittered.

Let us therefore celebrate her festival, by preparing ourselves on the eve, and communicating on the day, in her honour. Let us pay to her images and pictures that respect and veneration which the Catholic church, ever guided by the Spirit of Truth, recommends. Let us sometimes recite her office, at other times her litanies or rosary, according as the duties of our state of life may afford us leisure, or our devotion direct. Let us often address her with the utmost respect, attention, and confidence, in the words of that beautiful prayer, composed partly by the Angel Gabriel, partly by St. Elizabeth, and partly by the church, and with the same spirit and sentiments. In fine let us have recourse to her in all our wants and necessities, and omit nothing to procure her assistance at that most critical period, when we stand in most need thereof—the hour of death.

A PRAYER TO THE BLESSED VIRGIN.

MOST Holy Virgin! Mother of God; and, by that august quality, worthy of the most profound respect from angels and men, I come to render thee my most humble homages, and to

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implore thv help and protection. Seated above the heavenly hosts of saints and angels, next the throne of the Almighty, thou art most powerful, and thy goodness towards mankind equals the power thou hast in heaven.

Thou knowest, O most sacred Virgin, that I have been taught from my infancy to look up to thee as my mother, my patroness, and most powerful advocate; and thou hast vouchsafed from on high, to look down on me as one of thy children. I acknowledge, with the most humble sentiments of gratitude, that it is by the means of thy most powerful intercession I have received such innumerable graces and favours from the Almighty. Why then has not the fervour of my devotion towards thee been equal to thy zeal in succouring me in my necessities? Alas! the sense of my ingratitude overwhelms me with shame and confusion; but accept, O amiable Queen, of my determined resolution to love, honor and serve thee with more fidelity for the future.

Receive, then, O sacred Virgin, the protestation I now make of being hereafter entirely thine. Accept the unshaken confidence which I place in thy clemency and goodness. Obtain for me, most powerful advocate with thy dear Son, my Saviour, (who can refuse thee nothing that is conducive to my salvation,) a lively faith, a firm hope, and a generous, tender, and constant love. Procure for me such a purity of soul and body as nothing can defile or contaminate; such a profound humility as nothing

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can alter or change; and such patience and submission to the will of heaven, as nothing can perplex or disturb. Lastly, most blessed Virgin, obtain for me such a faithful imitation of thyself, in the practice of every virtue, during life, as may procure for me thy powerful aid and protection at the hour of death. Amen.

The following short ejaculatory Prayer to the BLESSED VIRGIN MARY, has been recommended and experienced by many as an excellent preventative against impure temptations.

THROUGH thy sacred virginity and immaculate conception, O most chaste Virgin, obtain for me purity of soul and body; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

PIOUS REFLECTIONS

FOR EVERY DAY IN THE MONTH.

Translated from the French of the Rev. F. Bouhours.

THE following reflections, on acccount of their conciseness and simplicity, require neither much time nor application to be read and understood. They do not merely regard the social duties of mankind, like those of Epictetus or Seneca; they are christian thoughts on the important truths of religion, and the most elevated maxims of the gospel. They are not only adapted for such as, by retirement, are familiarized to the practice of mental prayer; but likewise for those who, from their secular occupations, are as yet but little versed in the use of meditation. Even worldlings are still capable of sometimes

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elevating their thoughts to heaven; for, in whatever occupations persons may be engaged, they may always find sufficient leisure for a short lecture. If the multiplicity or urgency of the concerns of this life will not afford you sufficient time for regular meditation, you may at least suffer a good thought to take possession of your mind, before the business of the day is entered upon. Such is the design of these short reflections; and the method of using them is as follows:—Every day in each month, after having acquitted yourself of the indispensable duty of morning prayer, place yourself again in the presence of God, and read the Thoughts of the Day; but in order that you may the better comprehend their meaning, read them with deliberation, and the most profound attention. After reading the first article, allow yourself a short interval for reflection before you pass on to the second. Do not rest satisfied with barely conceiving the truth of the maxim you read; but after ruminating seriously upon it, apply it to yourself; and observe the same rule with the second and third articles. But should the urgency of business allow you but sufficient leisure merely to read them, be satisfied, under the assurance that pious thoughts have the same effect on the soul, as a seal has upon melted wax; for, should they enter but ever so slightly into the mind, they will always leave some impression behind. If you cannot find leisure to read these Thoughts in the morning, read them at least in the course of the day, or at night before you go to bed. The Practical Resolutions immediately following the Thoughts, must not be omitted. An act of virtue, or a short reflection, is soon made.

The passages from the holy Scriptures and Fathers, at the close of the Reflections, are, as it were, an abridgment or abstract of the Thoughts of the Day; they collect, as in a focus, their whole strength and sense in a few words. Being short and concise, they are easily remembered; being pithy and affecting, they are happily calculated to rouse, support, and nourish the soul throughout the course of the day. They are as grains of essence, which contain a strong and fragrant odour within a small compass; or as an ingenious piece of mechanism, which can execute a great deal of work in a very little time. Be not content with reading these reflections once over; but read them over and over again, month after month, till

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by making a lasting impression on the mind, you may reap all the spiritual advantages they are capable of producing; for there is always something new to be found in the truths of religion; they are mines which cannot be too deeply dug into; they are fountains whose sources are inexhaustible; but they are also seeds which produce little or no fruit, unless they take root by being deeply planted in the heart.

First Day.—ON FAITH.

1. ALL that Faith teaches is grounded on the authority of the word of God. It is from Christ himself that the church has learned whatever she proposes to the faithful as the object of their belief. When truth itself is the guide, one cannot go astray; and there is nothing more reasonable than to submit reason to faith.

2. Of what use is faith to a christian, if it be not the rule of his conduct? If it be the most consummate folly to doubt of a doctrine which God has revealed, which so many martyrs have sealed with their blood, and which the devils themselves have so often confessed, is it not downright madness to believe this doctrine, and yet to live as if it were supposed to be false? Not to live conformable to our belief, is to believe just as the damned do.

3. Faith, then, shall henceforth be the sole principle of my actions, and the only rule of my life. Whatever it condemns, I also absolutely condemn. In spite of every natural repugnance, I will oppose the maxims of the gospel to those of the world, as often as the occasion presents itself. What does the world say?—*Follow* the natural bent of your inclinations, suffer nothing,

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&c. But what doth Jesus Christ say?—quite the contrary. But who is right—Jesus Christ or the world?

Thank God for being incorporated with his church, and recite the Creed slowly, as a solemn profession of your faith.

"Lord increase my faith." *Luke*, xvii.

"What doth it avail to believe like a Catholic, and yet to live like a heathen?" *Peter Dam.*

Second Day.—ON THE END OF MAN.

1. GOD alone is our last end; he did not create us but for himself. Our hearts tell us that we were made for him; we cannot disown it without belying ourselves.

2. Every one should have what justly belongs to him; let us then give ourselves to God, since it is he that has a right to us. If we be not his children of our own accord, we must be his slaves in spite of us. We must of necessity live under the dominion of his justice or his bounty. Which choice shall we make?

3. Every thing should tend to its proper object, and act according to its nature. If the sun, which is made to shine, refused its light to the world, it would be a monster in the universe; nor is that heart less monstrous, which, being made for God, doth still refuse to belong to him. Do I behave myself as a creature which belongs to God? Are my thoughts and all my actions directed to him? Ah, how little do I do, that may be called truly done

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for God? What doth all the business in this world avail me, if I forget the only affair for which I am come into it.

Make here a resolution of seeking God alone, and of depriving him of nothing which he has a right to.

"Thou art my Lord and my God." *John*, xx.

"He requires you entirely, who hath made you entirely." *St. Augustine.*

Third Day.—CONTEMPT OF THE WORLD.

1. FROM the moment we are attached to the world, we cease, in some measure, to be christians. This profane world, so passionately fond of grandeur, of pleasure, of every thing that can flatter self-love, is the capital enemy of Jesus Christ; their maxims, their commandments, their interests, are quite opposite; they cannot be obeyed at once, we must break off either with one or with the other.

2. We cannot take part with the world, without a breach of the promises we made at our baptism. When we renounced Satan and his pomps, we bound ourselves down, by solemn oath, to trample under foot whatever is greatest in the esteem of worldlings. What perfidy! what sacrilege! to prefer the goods of the earth to those of heaven, and to become idolators of vanity.

3. The world has nothing worthy of an immortal soul; it has not even wherewith to requite its most devoted servants. Its treasures, its amusements, its honors, may indeed occupy

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and disturb the heart of man, but they can never satisfy it. They are, in reality, but false goods, vain shadows, and illusions; or, to speak more properly, they are real evils. They make a man wicked; they can never make him happy. The most brilliant fortune is not only frail and dangerous, but is often a source of the most painful uneasiness. There are sighs and sufferings upon the throne, as well as in chains and dungeons.

Beg of God to destroy in you the spirit of the world, and give you strength to despise its allurements.

"The figure of the world passeth away."—1 *Cor.* vii.

"Wo to those who adhere to what is transitory; because with those things they themselves must pass away." *St. Augustine.*

Fourth Day.—UPON DEATH.

1. A CHRISTIAN who does not lead the life of a christian, has great reason to be afraid of death. What a dreadful account must he give after a worldly and sensual life! what bitter regret to have lost the opportunities of saving himself! to die an enemy of God! O dismal death! O dreadful moment, which concludes the pleasures of time, to begin the pains of eternity.

2. What would we, at the hour of death, wish that we had done? Let us do at present what we would then be glad we had done. There is no time to lose: every moment may be the last of our life. The longer we have

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lived, the nearer we approach to the grave. Our death is not less distant, the more it has been put off.

3. What will our notion of this earth be, when we are forced to quit it? Let us now take advice from death; it is a faithful counsellor; it will not deceive us. What will become of this beauty, this money, this pleasure, this honour? What will be our thoughts of them at the hour of death? In our life-time appearances often deceive us; but at our death we shall see things as they really are. Man, whilst alive, esteems the world; man when dying despises it. But which should we reasonably believe—man living, or man at the point of death? Ah! how trifling will the world appear at the light of that torch which faintly glimmers near the bed of death! But alas! it will then be no longer time to undeceive ourselves.

Think seriously on what you chiefly apprehend were you this moment to die, and regulate it immediately. Accustom yourself from this moment, to perform every action, as if you were to die instantly after it. Above all things, observe this practice in the use of the sacraments.

"Death and I are divided but a single step." 1 *Kings*, xx.

"There is no to-morrow for a christian." *Tertullian.*

Fifth Day.—ON THE LAST JUDGMENT.

1. ***I must one day appear before the tribunal of Jesus Christ, to be there judged upon the good or evil I shall have done.*** There is

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nothing more formal nor express in the gospel than this truth; I believe it as firmly as if the last trumpet had already sounded to call up all the dead to judgment.

2. What shall we say at the sight of so many bad thoughts, of so many criminal actions, of so many graces despised? O what a terrible day is the day of God's wrath! where the inmost recesses of the heart shall be openly exposed; where every fault shall be strictly examined! If the just themselves shall be hardly found just, what must become of unhappy sinners.

3. What sentence must an impenitent sinner expect from an offended and inexorable God? O tremendous condemnation! *Depart ye accursed, &c.* Alas! where shall these miserable wretches go, to whom you thus give your malediction? To what part of the world shall they retire when they withdraw from you? Where can there be so miserable a dwelling? To be banished from the presence of God! to be accursed of God! O what a shocking destiny!

Imagine yourself now before the tribunal of Christ. What are you most ashamed of at this very moment? Reflect seriously on it, and remember that all your secret sins shall be exposed at the day of Judgment, if you do not here efface them by a sincere repentance.

"Who shall be able to stand before the face of his wrath?" *Nahum*, i.

"Wo even to the praiseworthy life, if without mercy, O God, thou shalt examine it." *Augustine.*

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Sixth Day.—UPON HELL.

1. How great would be our horror, if the shrieks of the damned—if their groans and blasphemies could reach us! They roar like wild beasts; they accuse themselves of their sins; they bewail—they detest them. But it is too late; their tears but add new strength to the fire that torments them. O repentance of the damned! how rigorous art thou! but ah! how fruitless!

2. Never to see God! to be burning in flames for ever! the blood boiling in our veins, the marrow in our bones! to be trampled on by the devils! to have all that is hideous for ever before our eyes! to have rage, anguish, and despair eternally rooted in our heart, without comfort or mitigation! O what a life!

3. These wretches are outrageous at having had so many opportunities of saving themselves, and for having neglected them. The recollection of their past pleasure is one of their most sensible torments. But nothing more keenly gnaws them, than the impossibility of forgetting that God whom by their fault, they have miserably forfeited.

Go down in spirit into hell, and inquire of the damned what is it that has made them fall into it. Question them upon their present state, and learn of them to fear God and your own danger.

"Which of you can dwell with devouring flames." *Isaiah*, xxxiii.

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"The impious pass from one punishment to another—from the burnings of concupiscence to the flames of hell." *St. Augustine.*

Seventh Day.—ON THE ETERNAL TORMENTS OF THE DAMNED.

1. CAN the wrath of God go farther than punishing pleasures which are so soon over, by tortures which will never have an end? To be miserable while ever God is God!—can any misery be like it? Is it not enough that the evils of the damned are extreme? Must they still, besides this, be eternal? To be hurt by the point of a pin, is trifling in itself; yet were this pain to last always, it would become insupportable: *What shall it be then, &c.*

2. O eternity! when a damned soul shall have shed tears enough to make up all the rivers and seas in the world, did he shed but one tear in every hundred years, he shall not be more advanced, after so many millions of ages, than if he had only just began to suffer. He must begin again, as if he had yet suffered nothing; and when he shall have begun as often as there are grains of sand on the sea-shore, or atoms in the air, or leaves on the trees, he shall still be as far off from the end of his sufferings as ever.

3. The damned must not only suffer during eternity, but suffer every moment an eternity entire. Eternity is always present to them; it enters into their punishment; their mind is incessantly struck with the endless duration of

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their torments. O cruel thought! O deplorable condition!—to rage for an eternity!—to burn for an eternity! Ah, that we could conceive this, as those damned souls conceive it.

Make an act of faith upon the duration of the punishments which the justice of God inflicts for mortal sin. We must at least believe, what we are not able to conceive. It is a great misfortune for a christian not to be persuaded of this eternity, but by his own sad experience.

"Those who do not obey the gospel, shall suffer eternal punishment." 2 *Thes.* i.

"Momentary is that which delights, eternal is that which tortures." *St. Chrysostom.*

Eighth Day.—ON HEAVEN.

1. HEAVEN! thou glorious state! no heart can conceive, no tongue can describe what thou art! Exemption from all that is evil; assemblage of all that is good; masterpiece of God's omnipotence; the price of the blood of Jesus; and more than man can desire.

2. To see God clearly, and as he is in his glory; to love God without measure; to possess God without ever fearing to lose him; to be happy in the felicity of God himself; such is the object of my hope. But a day or two of pilgrimage or exile, and then I shall be with him for ever.

3. What matters it how we fare here below, provided we be with Jesus for all eternity? Can I justly complain that a never-ending happiness should cost me so little? The martyrs purchased heaven at the price of their blood,

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and thought it was given them for nothing. Shall not I then sacrifice my corrupt will for it? O happy eternity! if men only knew what thou art worth.

Excite within yourself a great desire of heaven, and behold the earth with a proportionable contempt. Were you filled with a proper sense of it, nothing here below could allure or disturb you.

"I shall be satisfied when thy glory shall appear." *Psalm* xvi.

"If the labour terrifies, the reward invites." *St. Bernard.*

Ninth Day.—ON THE PRESENCE OF GOD.

1. GOD at this moment beholds me, as if I were alone in the world; or rather, he is within me as an eye infinitely enlightened, which observes me attentively, and which nothing can escape. He sees me as clearly as he comprehends himself, and with as intense an application, as if he ceased to contemplate himself, in order to study me.

2. Ought I not to be infinitely more ashamed that my sins should appear in his sight, than that they should be exposed to the eyes of the whole world? Would I commit in the presence of a servant, what I dare commit before the King of kings? O what blindness to fear so much the eyes of men, and so little the eyes of God!

3. The most obscure darkness can never conceal me from light itself; the most distant and solitary retreats are always filled with the

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divine Majesty. Let me shun, as much as I please, the sight and the company of men, I will find God every where.

Put yourself in the presence of God, and see whether there may be any thing in you that may offend his eyes. The most powerful remedy against sin, is to say frequently within yourself, "God is looking at me:" there needs no more to restrain you in the greatest violence of temptation.

"All things are clear and open to his eyes." *Hebrews*, iv.

"If you be determined to commit sin, seek first a place where God will not see you, and then do what you please." *St. Augustine.*

Tenth Day.—CARE OF OUR SALVATION.

1. THE affair of Salvation is, properly speaking, the only business of man; every other concern, when compared with it, should be accounted as nothing. The enterprises of kings, their negociations, &c., are as the amusements and the triflings of children. The important and the only affair, therefore, is to serve God, and thereby save our souls: the whole good—the whole perfection of man consists in this. It would be irrational, and therefore degrading to man, to neglect an affair whose consequences are so great, whose success is so uncertain, and whose loss is irreparable. What blindness! what folly! to think only of living, and not to think of living well! to apply so much time to making our fortune, and so little to the saving of our soul! "What doth it avail a man to

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gain the whole world, if he lose his own soul?"

2. All creatures are made but for our salvation; they become useless when not employed for that great end: so that from the moment a man ceases to labour for his salvation, the sun also should cease to shine, the planets should stop in their course, the earth should no longer support him, the angels should abandon him; he should fall back into his original nothing. He is unworthy of life, when he liveth not for God.

3. However, the greater part of mankind think less of saving themselves than of any thing else. Every other business is carefully attended to, except the affair of salvation. All other concerns are turned to account. This sum of money must be put out to interest; this field must be tilled; these lands must be let at a more considerable rent. All other losses are bewailed, except the one without resource. Great expences are incurred for the body, and nothing at all is done for the soul: from the manner in which we live, it should seem that our soul does not really belong to us, but that it is the soul of our most mortal enemy, or the soul of some brute; or rather, that we have a soul just merely to destroy it.

Make now a firm resolution to save your soul, let it cost you what pains it will: be of the same sentiment with a certain pontiff, who, when a king had asked something of him, which could not be granted without sin, replied: "If I had two souls, I would give one of them to thee, O Prince, but as I have only one, I do not chose to forfeit it."

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"Moreover, one thing is necessary." *Luke*, x.

"Where there is the loss of salvation, there surely there can be no gain." *St. Euch.*

Eleventh Day.—ON HORROR FOR SIN.

1. How great a loss is the loss of God! Men think themselves unfortunate when they lose all their possession at law, or by bankruptcy, or by some other accident. What is it, then, to lose an infinite God! Unhappy the soul which loses its God by sin; but far more unhappy the soul who considers this loss as nothing.

2. O sin! how common art thou among men! but how little at the same time art thou known to them! Playing and amusing themselves, they become the execration of God. And what play—what amusement is this? God, who is all love, detests sin with infinite hatred: should any thing, therefore, be so shocking in our eyes as this hellish monster.

3. A soul in the state of grace, is beautiful beyond expression! it is a brilliant image of God himself; the Holy Ghost animates it. But when mortal sin is allowed to infect it, its beauty is lost, its light is extinguished, the Divine Spirit departs, the devil takes possession; all then is darkness, filth, and deformity. If a God-man dying was a dreadful spectacle, mortal sin is yet more dreadful; for Christ died but to atone for sin, and sin can daily frustrate all his merits; he is crucified over and over; his blood is trampled upon by ungrateful sinners.

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O detest at this moment all your sins. Lament from your heart the loss of God's grace; there is no loss so much to be lamented; it is the only loss which sorrow can repair.

"What advantage had you in those things at which you are now blushing?" *Romans*, vi.

"Wo to that daring soul, which hoped that having retired from you, she might still find something better." *St. Augustine.*

Twelfth Day.—ON REPENTANCE.

1. "REPENT, and believe the Gospel." Our Lord here joins faith and repentance together, in order to teach us, that the rigours of penance, and the profession of christianity, are inseparable. During his mortal life he was a penitent God, ever occupied in expiating our sins, to appease the justice of his eternal Father. Surely, we should follow his example. If the Holy of Holies fasted, prayed, and wept, what should not be done by such vile wretches as we are?

2. Sin must necessarily be punished, either by him who commits, or by God, against whom it is committed. If sinners do not punish themselves in time, the Divine Justice will punish them in eternity. The flames of hell must punish what the waters of penance have not effaced. Is it not, therefore, better to weep for a few days, than to burn for eternity.

3. To be reconciled with God, it is not enough to prostrate ourselves before a priest, cover our heads with ashes, and our whole bodies with hair-cloth. If we have not a sincere

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sorrow for our sins, if we do not entirely renounce our criminal attachments, we are impostors, and not penitents. Prayers, alms, fastings, and macerations of the flesh, are but the outside of repentance; the hatred of sin is its very spirit and essence.

Implore God's mercy for having hitherto led a life so opposite to the Gospel: and beg of him the grace to live for the future as the first christians did, in the constant practice of penance.

"Unless you do penance, you shall all perish alike." *Luke*, xiii.

"To penitents, I say, To what purpose is it that you be humbled, if with this you be not changed?" *St. Augustine.*

Thirteenth Day.—On Delay of Conversion.

1. By deferring so long to give myself up to God, it should seem as if I intended to escape out of his hand. Is it then a misfortune to belong to him? To-morrow! to-morrow!—Why not to-day? why not at this very moment? Will my chains be more easily broken to-morrow? will my heart be less hard?—No, certainly. Time, that weakens every thing else, adds new strength to bad habits. By putting off the remedy, the complaint becomes incurable.

2. What is it that prevents our obeying the voice that calls us to repentance? What is it that terrifies us? That there is great difficulty in changing our lives, must certainly be granted; but what should not a christian do, who adores

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a crucified God, and who looks up to heaven? If we have any thing to fear, it should be the abuse of God's graces.

3. There is time to come; but can I call it mine? Is it a possession I am master of? God waits for me, it is true—the scriptures tell me so—but still they do not tell me how long I am to live. He that promised pardon to those who repent, has not promised another day to those who continue in their vices. Perhaps I shall have time, and perhaps I shall not. Must not I have lost my senses, to trust my salvation to a mere *perhaps?*

Reflect now upon the time you have been deferring your conversion to God, and tremble at the sight of your danger.

"I said: now I have begun." *Ps.* lxxix.

"We cannot be too cautious, where eternity is at stake." *St. Greg.*

Fourteenth Day.—On Human Respect.

1. What will the world say? Let it say what it will: should the talk of fools hinder you from being wise? But what will my acquaintance say? They will say, that you fear God more than you fear man; the greatest libertines will secretly admire you, and acknowledge within themselves that you are doing right. But what matters it, after all, what people may say of you, provided you do your duty, and that God be satisfied?

2. O what cowardice, to blush at the gospel? To wear the livery of a prince is held honour-

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able: is it then shameful to wear that of Jesus Christ? The lowest mechanics make open profession of the trades they follow; and yet christians, in the church, blush at being thought christians! The Son of God will deny before his Father in heaven, the christian that shall have denied him before men.

3. What then? Is there any thing in Jesus that you should be ashamed of? Is his name infamous? Is it a disgrace to follow his maxims and example? You are not ashamed, perhaps, of being a libertine, a drunkard, a blasphemer; you may probably even glory in it; and yet you blush at being a good man. But let people say what they will, the man that is most esteemed is he who serves God with most fidelity, and who openly professes himself to be a follower of Christ.

Ask yourself seriously whether this phantom of the world doth not frighten you, and prevent your fulfilling the obligations which the christian religion imposes.

"I do not blush at the gospel." *Romans*, i.

"Why should you fear or be ashamed, when armed with the sign of the cross?" *St. Aug.*

Fifteenth Day.—DIFFIDENCE IN OURSELVES.

1. WE have nothing to fear so much as ourselves. Our own weakness is more alarming than the united powers of hell. A thought, a word, a single look is enough to overcome us. Angels have rebelled, Adam hath fallen,

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Solomon hath bowed to idols, Peter hath denied his Master. When cedars have yielded, how shall osiers stand?

2. Our own heart is our most dangerous enemy; our senses and our passions are always conspiring against us; we are vanquished almost without a struggle. Let us then never be so weak or foolish as to trust to ourselves. Many whom torments could not shake, have wretchedly perished in a slight temptation: they were victorious over tyrants, but vanquished by concupiscence.

3. There is no man, of how exemplary soever a conduct, that should not tremble at the justice of God, because he cannot be certain whether he be worthy of love or hatred. To the all-seeing eye of Infinite Perfection, the very angels themselves shall not appear without blemish. Sanctity may be lost in a single moment, and the saint may be transformed into an odious reprobate. We should all, therefore, cry out with St. Philip of Neri: "Watch me, O Lord, this day, for abandoned to myself I shall surely betray thee."

Beware of the occasions of sin; the most dangerous are often what you are least afraid of.

"Let him who thinks he stands, take heed lest he fall." 1 *Cor.* iv.

"Though you be in a place of safety, do not on that account think yourself secure." *St. Bernard.*

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Sixteenth Day.—USE OF DIVINE GRACE.

1. WHATEVER grace we have, was dearly purchased: our Saviour gave his blood for it. Wherefore to reject a pious thought, to resist an holy inspiration, is, in fact, to trample on the merits of Christ, and to frustrate, as much as we can, the ends he proposed to himself in dying for us.

2. We are accountable to God, not only for the graces we have received, but also for those which he intended to confer on us, provided we ourselves had not put an obstacle to them. His sun shines, but we shut our windows against it. Are we the less indebted to him for its light?—No; for we may, if we please, make use of it.

3. Many years, perhaps, has God been inviting us in vain; soliciting, reprehending, and threatening us, to no manner of purpose. But let us remember, that he is a *creditor* who will not thus be put off, and that the longer our debt is unpaid, the more strictly will he require the interest. There is possibly a measure of sins which may force him at last to abandon us.

Thank the Almighty now for all his gifts and graces. Beg pardon for having been unfaithful to him, and resolve to correspond with docility, to all the suggestions of his grace for the future.

"From him to whom much hath been given, much will be required." *Luke*, xii.

"Grace is followed by judgment." *St. Basil.*

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Seventeenth Day.—GOOD USE OF TIME.

1. THE loss of time is one of the greatest misfortunes in the world. This life is so short! all its moments so precious! yet we live as if it were never to end, or as if we had nothing to fear hereafter.

2. Alas! if a damned soul had but one single moment of the time we now squander away, what good use would he make of it! Every instant of our life we may purchase a happy eternity. The opportunity of enriching or amusing ourselves we never miss; but the means of salvation appear to us indifferent.

3. The day that is best employed, is not always the one that has most forwarded our temporal affairs, but that which has added most to our merits, and which God has been best pleased with. Let us always so regulate our time, that God and our salvation may be our constant objects.

Renew the resolution you have taken to serve God faithfully; and be firmly persuaded, that the time which is not employed for God, is no more than so much time lost for ever.

"God hath given to no person time for sinning." *Eccles.* XV.

"You have leisure to become a philosopher; you have none to become a christian." *St. Paul.*

Eighteenth Day.—USE OF THE SACRAMENTS.

1. THE sacraments are the channels of divine grace; through them the merits of Christ abundantly flow into our souls. We

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must therefore take care to approach them worthily; for otherwise his merits will not avail us, nor will our salvation of course be possible.

2. The abuse of the sacraments is an evil of the first magnitude. They were instituted as the means of life; but, when perverted, lead to eternal death. There is no medium; they must be either our food or our poison. How dreadful then must it be to reflect, that after so many confessions we should be so little improved, that after repeated communions we should still follow the same sinful course!

3. The unworthy communicant receives his own condemnation, and becomes, as it were, incorporated with his own ruin. What answer can he give when called to account for his baseness? How shall he hope to escape, when arraigned for such daring profanations?

Examine yourself carefully upon the use you have made of the sacraments, and receive them for the future, as if death were immediately approaching.

"Let a man prove himself." 1 *Cor.*

"There are bad christians, who are called by the name of faithful, and who are not such; by whom the sacraments of Christ are dishonoured and profaned." *St. Augustine.*

Nineteenth Day.—ON THE MASS.

1. A SACRIFICE is an exterior or visible offering made by a lawful minister to God alone, in testimony of his supreme dominion.

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Our absolute dependance on God, and the homage we owe him, render sacrifice essential to religion. Hence, from the beginning of the world it has been always offered: Abel, Noah, Melchisedech, Abraham, Isaac, and Jacob, have sacrificed to the Almighty; and a variety of sacrifices were prescribed in the written law of Moses.

2. All these however, were only weak figures of the sacrifice of Christ upon the cross; for sin was too great an evil, its guilt was of too black a die to be ever removed by the blood of sheep and oxen. No other atonement could possibly compensate for its enormity, than the excruciating sufferings of a God; therefore did he come. "In the head of the book it was written of him, that he should do the will of his Father." By the one oblation of himself he paid off all our debts, closed up the abyss of separation, cancelled the hand-writing of sin that lay against us, and the sanctified he perfected for ever.

3. Was not this enough? Most undoubtedly it was; nay, one drop of his blood was fully adequate to all these purposes. Why then is the same sacrifice daily renewed in the Mass? Why is he still immolated upon our altars? Why is his body mystically drained of his blood, by the separate consecrations of the two species? Because his love for us would have it so; he would leave us a standing memorial of his death; he would daily apply to our souls the infinite merits

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thereof, just as he prays for us still, though his prayer on the cross was already heard for us; he would, as a priest for ever, according to the order of Melchisedech, continue to the end of time the same unbloody sacrifice; he was willing that his faithful on earth, united not only in spirit, but in outward ties of religion, should ever have this sacrifice before them, as the strongest bond of love, and the most perfect act of adoration.

Make a resolution to hear Mass every day, and to hear it with the devotion which so august a sacrifice requires. For this purpose go to the church as you would to Mount Calvary; adore Jesus Christ in his state of humiliation: pay him your homage with fervour at the foot of the altar. It is shameful in us and most displeasing to him, that he should be so much deserted in the midst of our churches, and that his court should be so empty, whilst earthly kings have their levees crowded.

"In every place there is a sacrifice, and a pure victim is offered to my name." *Malic.* i.

"He will then be our victim indeed, when we sacrifice ourselves to him." *St. Greg.*

Twentieth Day.—On Alms Deeds.

1. We minister to Christ when we relieve the poor. He abides in the Eucharist to receive our adoration, and to become our nourishment; he abides in the poor to excite our compassion, and to be fed by us in our turn. Happy the man who gives alms to Jesus! but wretched is he who refuses to assist him. Shall we feed our dog, and let Christ famish with hunger!

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2. What we give to the great ones of the earth may, in a great measure, be considered as forfeited: but what we present to God is always attended with advantage. He gives it back with interest. He repays with liberality the crumbs that are given for his sake; his rewards are laid up even for *a cup of cold water*. Play, luxury, and debauch, have ruined innumerable families, but alms have impoverished no one.

3. Men at the day of judgment shall be accountable for their alms; but what answer can the unfeeling rich ones make when the poor shall accuse them, when Jesus Christ himself shall reproach them with their insensibility? "Go, ye accursed, into eternal fire: I was hungry, and you gave me not to eat; I was naked, and you did not clothe me," &c. A heart that is hard to the poor, is the heart of a reprobate; but on the contrary, a soul that is truly charitable, is a soul predestined. What can our Judge say against us, when he shall see our clothes upon himself, when he shall see our bread and our money in his own hands? We shall approach his awful tribunal with confidence, provided the poor be our advocates.

Consider seriously how you behave to the poor; whether you treat them as members of Jesus Christ, by doing them all the good in your power.

"He gives at interest to the Lord, who has pity on the poor." *Prov.* xix.

"Give unto all, lest he whom you refuse should be Jesus Christ." *St. Augustine.*

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Twenty-first Day.—ON BAD EXAMPLE.

1. BAD example has damned more souls than the preaching and good example of all the saints together have been the means of saving.

2. Were the gates of hell to be laid open, scarcely would any one be found that would not say, *it is such or such-a-one that has damned me.* O what a reproach! We are commanded to love our enemies: why then should we destroy souls which have never done us an injury? A man who has been unfortunate enough to ruin souls redeemed by the blood of a God, hath much reason to fear for his salvation. What can we reasonably hope from Jesus Christ, after having torn from him what he hath so dearly purchased? O fathers and mothers, who do not live as christians ought to live, it were far better for your children that they had never been born! You have given them life only to put them to death; that dreadful death which is eternal! When they shall require of you the heaven they have lost, what will you be able to answer them?

3. Let us clothe ourselves with Jesus Christ, according to the words of the apostle; let his conduct, his virtue, and his spirit shine forth in us, so that *he* may be remembered when *we* are seen. We contribute not less to our neighbour's salvation by an edifying life, than we do to his damnation by a scandalous one.

Be very careful to do nothing that may scandalize your neighbour; and humbly beg pardon of God for the sins you have occasioned.

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"Wo be to the man by whom scandal cometh." *St. Matt.* xviii.

"The scandalous sinner must answer for the crimes which his bad example hath caused to be committed." *Salvian.*

Twenty-second Day.—ON MORTIFICATION.

1. WE are not christians merely to be rich and to live at our ease. It was not necessary to institute christianity for that purpose: the world might have been left as it was, under the empire of passion and opinion. The life of a christian is a crucified life: unless the cross be embraced, faith must be renounced.

2. What doth the gospel say? "Blessed are those who weep: wo be to you, O rich, who have your consolation in this world!" Such is the language of the Holy Ghost. But it is now looked on as nonsense to believe that felicity consists in tears, and that the rich are unhappy.

3. The Son of God was to die on the cross, that he might take possession of his glory; the saints have arrived at heaven by the path of sufferings. Shall we then imagine that what the Son of God and the saints have so dearly purchased, shall be given to us for nothing? No; the cross is the distinctive mark and portion of the elect: a soul which suffers nothing, and is resolved to suffer nothing, bears the strongest character of a reprobate. We must of necessity suffer in this world or in the next.

Adore Christ crucified, and beg of him the grace to participate now in his suffering life, that you may be one day a partaker in his life of glory.

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"Whoever doth not carry his cross is not worthy of me." *Luke*, xiv.

"What a shame to be a delicate member of a head crowned with thorns." *St. Bernard.*

Twenty-third Day.—ON CONFORMITY TO THE WILL OF GOD.

1. THE greatest happiness of a rational creature is, to will that which his Creator willeth. It is in this, precisely, that real sanctity consists. The saints are saints only because their will corresponded with the will of God. Whatever virtue we may possess, if we have not that of conformity to the divine will, we are not truly virtuous.

2. A soul that is not satisfied with the will of God, seems to doubt, in some measure, of his authority. To desire that what he ordains and permits in this world should go on otherwise than it does, is to desire that God should not be master. Every thing that happens to us, happens by his order; and is it not just to acquiesce in whatever is ordained by infinite wisdom?

3. All things but sin fall out by God's appointment. Though his arm be raised to strike, we are sure that his hand is conducted by his heart. What have we to fear from a heart that loves us? We will then desire nothing but what he pleases; we will not complain of losses, sickness, trouble, &c. The name and the nature of these things are changed as they pass through the hands of God. What the world

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calls misfortunes, affliction, dishonour, is an advantage, a grace, and a favour from heaven, when considered in the order of providence.

Renounce your own will, and beg of God that his may be accomplished in you.

"Be it so, Father, because it is thy will." *Matt.* xi.

"He is pleasing to God, to whom God is pleasing." *St. Augustine.*

Twenty-fourth Day.—CONFIDENCE IN GOD.

1. GOD is the greatest parent of mankind; our Lord Jesus Christ has taught us to call him *Father*. Not a hair can even drop from our heads without his knowledge. His providence reaches from end to end, disposing all things sweetly. What madness, therefore, to doubt of his protection, or to be slow in trusting ourself to his guidance!

2. The *insects* are an object of his care; how much more we who are created to his image, and redeemed by the blood of his only-begotten Son! If God feed the infidels, who know him not; if he heaps favours on the impious, by whom he is blasphemed, what will he not do for christians who honour and love him?

3. Our affairs are much better off when in his hands, than they can be in our own: let us therefore leave them all at his disposal. He is at the same time our Father and our Creator. The tenderness he has for his children obliges

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him to take care of them. He has promised us his protection; he will then be as good as his word. Sooner shall the heavens and the earth be destroyed, than that man should perish, who places his confidence in God.

Examine your heart, and see whether your confidence be worthy of the goodness of God, and the merits of Jesus Christ.

"Thou art my God: my lot is in thy hands." *Psalm* xxx.

"Throw yourself upon him, he will not withdraw to let you fall." *St. Augustine.*

Twenty-fifth Day.—On the Love of God.

1. God has loved us to such a degree, as to give us his only Son: had he any thing better he would have given it us. Is it not buying our love too dearly, to purchase it at so dear a rate? A trifling bounty from a fellow-creature is entitled to our love; why, then, shall we not love a bounty that is infinite? Why doth its being infinite render it less amiable?

2. God has strictly enjoined me to love him. Is a commandment rigorous, which orders us to love what is infinitely worthy of our affections? He commands us to love him with all our hearts. Is a heart so small as mine, too much for a God so great? But in saying *all*, he admits of no exception. Whatever share I give him, if I give him not all, I give him nothing.

3. If eternity could have an end, the torments

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of the damned in hell, even to the day of judgment, would not be too much to obtain this heavenly love. There is not one of these miserable souls that would not think itself happy, provided that, after ages of sufferings, it could love that infinite beauty. We can love God if we please: every moment invites us to it. Not to do so while it can be done, is a monstrous insensibility.

Disclaim every love but that of God alone, and endeavour to love him above all things.

"If I have not charity, I am nothing." 1 *Cor.* xiii.

Twenty-sixth Day.—LOVE OF JESUS CHRIST.

1. NOTHING was ever purchased at so dear a rate as my soul. A divine life was given to redeem it. I deserved hell: justice cried out for punishment; but Christ would listen only to the emotions of his heart: it pleaded in my behalf, and I obtained forgiveness. If I return him not life for life, the least I can do is to return him love for love.

2. The dog that I feed, watches, caresses, and attends me: Jesus has given his blood for me, and continues to give me himself; yet I am still insensible. Learn, then, ungrateful soul! learn, I say, thy duty from a brute! thy dog is thy teacher and thy judge. If his example reform not thy heart, thou art more brutal than he.

3. We can feel for our friends; we are not insensible of the good they do us; we pique

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ourselves upon gratitude. Shall we then be ungrateful only to Christ? Shall he alone find us hard-hearted? Had we ever a friend that sacrified himself for us?

Beg the love of Jesus from Jesus himself. Without his grace we shall never be able to love him.

"If any one love not the Lord Jesus, let him be accursed." 1 *Cor.* vi.

"If I belong to him entirely for having created me, what shall I add for having been redeemed, and redeemed in so excellent a manner?" *St. Bernard.*

Twenty-seventh Day.—LOVE OF OUR NEIGHBOUR.

1. IF we love not our neighbour, we cannot love God. Whatever good we do, is to no purpose, if we do not love our brethren. Even martyrdom itself will not avail us, without charity.

2. "This is my commandment," said Jesus, "that you love one another, as I have loved you." Had mankind nothing else than Christ's love to endear them, they are objects of esteem for that very reason. Since our Saviour has loved them, shall we refuse to do so?

3. Do we love all men as Christ has loved them? Do we thirst for their salvation as he did? Do we do by them as we would be done by?

Excite yourself to love those whom our Lord Jesus Christ has loved so tenderly: firmly purpose to promote their salvation, and never to do what may offend against charity.

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"He that loveth his neighbour hath fulfilled the law." *Rom.* xiii.

"By charity alone, the children of God are distinguished from the children of Satan."—*St. Augustine.*

Twenty-eighth Day.—LOVE OF OUR ENEMIES.

1. So essential is charity to the christian religion, that we are obliged to love even our enemies; Christ hath given the commandment, and set the example. God orders it, and shall we find it hard to obey? A God forgives his very executioners, and shall we refuse to pardon a brother?

2. "He that will not forgive, shall not be forgiven." God will not pardon us, but on the condition that we pardon others. If we seek revenge, we call down God's anger upon us. We must either love our enemies, or hate ourselves.

3. It should seem that two christians who hate each other, are not really professors of the same religion; for how can they approach the same altar, eat the same food, believe the same heaven, and hope to be together eternally? Mutual hatred is allowed but to devils: it belongs to them alone. There is not a more formal sign of reprobation, than that of refusing to pardon an enemy; and a soul in such a disposition may be looked on as marked for hell.

Examine your heart at the sight of the crucifix; and if you feel a hatred for any person, take sentiments of charity from the wounds of Jesus.

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"He that hates his brother is a murderer." 1 *John*, iii. 15.

"You a christian, and yet desire to be revenged! But Christ hath not yet taken vengeance." *St. Augustine.*

Twenty-ninth Day.—IMITATION OF CHRIST.

1. THE Son of God, when he united his divinity to our human nature, became the model of christians. He is the head of the predestined; we are therefore bound to resemble him.

2. The manners of the world are carefully studied; but the life of Jesus Christ is hardly thought upon. Courtiers form themselves upon their prince; philosophers have been imitated even in their faults. Did we ever seriously strive to imitate Jesus? Have we taken any pains to follow his example, or to copy after the virtues of his holy life?

3. What shall we say for ourselves at the awful tribunal of Divine Justice, when we shall be compared to our model; when the life of Jesus shall be opposed to our life; his humility to our pride; his wounds to our delicacy; his sweetness to our anger and impatience, &c.? Ah! what a monster is a christian without christianity! baptized, and a slave of the devil! under the banners of the cross, yet a follower of the flesh and the world! We must then renounce our baptism, or conform to the life of our Saviour.

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See whether you bear any resemblance to the Son of God, and whether you may be truly considered as a disciple of a crucified Jesus.

"Master, I will follow thee wheresoever thou goest." *Matt.* viii.

"Without cause am I a christian, if I follow not Christ." *St. Bernard.*

Thirtieth Day.—ON FERVOUR IN THE SERVICE OF GOD.

1. LET us have as much zeal for God as he has for us. He acts exteriorly, but for the perfection of our souls. All the desires of his heart, all the cares of his providence, all the tenderness of his mercy, are referred to this. O what a subject of confusion for tepid souls!

2. Were we to judge of God by our own indifference, it might be said that he does not deserve our services, and that his rewards are very trifling. What idea can be had of a master whose servants attend him carelessly, and without the smallest affection? We dishonour God, we cry down his services, as often as we perform negligently what he requires of us. Wo be to the man who does the work of God without attention!

3. An action done for God, how trifling soever it may be, is of far greater value than the most renowned exploits of heroes. If we pique ourselves upon so much courage in labouring for vanity, what should be done when we are employed for eternity? What!

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the servants of the devil spare no pains; they do not complain of what they go through; they are ever indefatigable. Is Jesus Christ then less considerable than the devil? Is paradise less valuable than hell? Hell then shall be, as it were, our instructor: we are to love God as much as the damned hate him; we are to serve God as much as the world serves the devil. Is this too much?

Examine your conduct with respect to the service of God; consider the actions in which you are most remiss, and excite yourself to perform them henceforth with a fervour worthy of your master.

"Fervent in spirit, serving the Lord." *Rom.*

"Let the ardour you formerly had for the world be now entertained for him that created it." *St. Augustine.*

Thirty-first Day.—On Devotion to the Mother of God.

1. A more pure, more excellent, or more amiable being than this glorious Virgin, was never yet created. God having from all eternity destined her to be the mother of his Son, it was proper she should be embellished with every created excellence, and that her dignity and influence in heaven should far surpass the dignity and influence of all the other saints. Most justly then is she entitled to our veneration, respect, and confidence.

2. Let us put ourselves under her protection: let us recommend ourselves to her prayers.

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How great soever our wickedness, or how numerous soever our faults may have been, let us always have recourse to her, and hope, through her prayers, for the grace of our conversion. Her charity is so great, her interest is so powerful, that she must always plead successfully for the repenting sinner.

3. But let us never forget, that to honour her properly, is to imitate her virtues; that to persevere in sin, upon the hopes of her future intercession, is equally absurd, impious, and detestable. Her hatred of this error should be always before our eyes. Her purity, her mildness, her patience, should be ever present to us.

"Hail, full of grace." *Luke*, i.

"O name! under which no one should despair." *St. Augustine.*

CONCLUDING REFLECTION.

1. As christians, it would be very profitable for us to reflect, every morning, that we have on that day a God to glorify, a Saviour to imitate, our souls to save, our bodies to mortify, virtues to acquire, sins to satisfy for, heaven to seek after, hell to fly, eternity to meditate on, time to improve, temptations to overcome, the devil to resist, our neighbour to edify, our passions to subdue, the world to guard against, and perhaps death and judgment to undergo. Reflect seriously on all these important truths, and they will not only incite you to begin the day well, but also, in the course thereof, to make the

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affair of your eternal salvation your principal study.

2. As it is also a duty of the last consequence to conclude the day properly, nothing can prove a more powerful incitement thereto, than the serious consideration of the many spiritual and temporal blessings which God hath bestowed on you; the various evils from which his providence hath hitherto preserved you; and the absolute uncertainty whether you shall ever unclose your eyes to behold the next morning. Thousands who had as good a right to expect it as you, were nevertheless disappointed. The very bed on which you lie is a *memento mori*, or kind of sepulchre; and sleep, the image of death. What unaccountable rashness then must it be, for a sinner to compose himself to sleep in a state of mortal sin, without first endeavouring to appease the wrath of God by an act of contrition, or some other spiritual exercise of piety and devotion; since that very night, perhaps, his soul may be required of him!

3. Let us then guard against this danger, by a faithful discharge of every christian duty; let us frequently exclaim, with the prophet: "Enlighten mine eyes, O Lord, that I may never sleep in death, lest the enemy at any time may say, I have *prevailed* against him."

"He that desires to make any progress in the service of God, must begin every day with fresh ardour; he must, as much as possible, keep himself in the presence of God,

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and in all his actions, have no other object in view but that of promoting the divine honour." *St. C. Borromeus.*

MEDITATIONS

ON

THE APOSTLES' CREED,

Which may be used with great spiritual profit by Religious Societies, or Private Families, assembled together in common prayer at night, or at any other time most convenient; on Sundays, Holidays, &c.

THE METHOD.

THIRTEEN Paters and Aves are annexed to these meditations, in honor of Jesus Christ and his twelve apostles. The meditations to be read by the head of the family or community, to which the assistants should hearken with the most devout attention. The prayers to be recited partly by the head, and partly by the assistants.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

V. Thou, O Lord, wilt open my lips,

R. And my tongue shall declare thy praise.

V. O God, incline unto mine aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost;

R. As it was in the beginning, &c. Amen.

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LET US PRAY.

Direct, O Lord, we beseech thee, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may always begin from thee, and may by thee be happily ended, through Christ our Lord. Amen.

Let us recite the Lord's Prayer.

OUR Father, &c. Give us this day, &c.

Let us recite the Angelical Salutation.

HAIL Mary, &c. Holy Mary, &c.

Let us recite and devoutly meditate on the different articles of the Creed.

FIRST ARTICLE.

"*I believe in God, the Father Almighty, Maker of Heaven and Earth.*"—Let us attentively consider, in this first article of our creed, the infinite power, wisdom, and goodness, which our almighty and sovereign Lord God has displayed in the creation of the heavens and of the earth, and of all things visible and invisible therein contained. He drew us out of the abyss of nothing, and made all things for our use and service. He gave us rational and immortal souls, stamped with his own image and likeness, and capable of knowing, loving, and serving him on earth, and of enjoying him for all eternity in the kingdom of heaven. This is the noble, the blessed, and the glorious end for which he has vouchsafed to create us; and should it not be our chief

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study and care to answer this happy end, by dedicating ourselves to him for time and eternity, and by employing all our senses, and all the faculties of our souls, in his love and service, and for his greater honour and glory? With this intention let us say: "Our Father," &c. "Give us this day," &c. "Hail Mary," &c. "Holy Mary," &c.

SECOND ARTICLE.

"*And in Jesus Christ, his only Son, our Lord.*"—Let us now meditate on the great benefit of our redemption, and the boundless mercy of the only-begotten and eternal Son of God; who, when four thousand years had elapsed after the creation and fall of our first parents from their original innocence, out of pure love and compassion, came down from heaven, to reconcile us to his eternal Father, and to purchase mercy, grace, and salvation for us, by the effusion of the last drop of his precious blood. Thus he became our Jesus, our Christ, our Redeemer, our Saviour, our High Priest, our Mediator, our King, our Lord, and our Sovereign Master. He claims and challenges us, therefore, as his sole right and property. We belong to him by every title that dominion or jurisdiction can confer. We are his by creation, his by preservation, his by the title of his all-ruling providence. We are his in a very special and particular manner, by virtue of our redemption. As christians we derive our name from him, and

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are his members and temples, dedicated and consecrated to him by the solemn vows and covenant of our baptism. Let us then offer all our thoughts, words, and actions, to his honour and glory, and let us employ our whole lives in loving and serving him faithfully; saying, for this end, the prayers which himself and his church have taught us: "Our Father," &c. "Hail Mary," &c.

THIRD ARTICLE.

"*Who was conceived by the Holy Ghost; born of the Virgin Mary.*"—We are now to meditate on the wonderful mystery of the incarnation and temporal nativity of the Son of God. When the fulness of time appointed for the redemption of mankind was come, the second Person of the blessed Trinity assumed our flesh in the womb of his blessed Mother; that the divine and human nature being thus united in his person, he might be capable of satisfying divine justice for the injury which God had received by sin. He became man for our salvation, not in the *ordinary way*, but after *a supernatural and incomprehensible manner*, by the operation of the Holy Ghost. But although the incarnation, considered particularly as a work of divine mercy, goodness and love, be particularly attributed to the Holy Ghost, and although the three Persons of the blessed Trinity, essentially possessing the same undivided powers, have

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equally concurred therein, yet this wonderful work was effected only by the second Person: his sacred body was formed of the most pure blood of his Virgin Mother, without the least violation of her virginal integrity, and a most perfect soul was created to animate his body. Being thus miraculously conceived, he was also, after the space of nine months, miraculously born in a stable at Bethlehem, under the reign of Augustus Cæsar. As man, being at the same time true God, he subjected himself to all our infirmities and miseries, sin only excepted, of which he was incapable. At so early a period as at his very first entrance into the world, he was pleased to suffer for us, and to give us, in his tender infancy, the most perfect example of poverty, humility, and mortification; that he might thereby manifest to us the infinite riches of his mercy and goodness, and teach us to despise the sinful vanities of the world. He discovered himself to the shepherds by a choir of angels from heaven, to shew that he came to be the Saviour of the Jews. He manifested himself also to the Eastern Magi by a star from heaven, to shew that he was likewise come to be the Saviour of the Gentiles. He continued to live in a poor, private, and retired manner, till he was thirty years of age, when he began to preach the gospel, to cast out devils, to cure the dumb, the deaf, the lame, and blind, and to work the most stupendous miracles, in favour of a people the most ungrateful on the face of

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the earth. Let us not imitate them; let us rather embrace our divine Redeemer with all the affections of our souls, and ever retain a most grateful sense of the innumerable benefits he has conferred on us; devoutly saying: "Our Father," &c. "Hail Mary," &c.

FOURTH ARTICLE.

"*Suffered under Pontius Pilate; was crucified, dead and buried.*"—Let us here meditate on the dolorous mysteries of our dear Redeemer's passion, crucifixion, death and burial. To show the greatness of his love for us, and the plenteous redemption which he brought us, he was pleased to suffer every kind of torment with which human nature could be afflicted. "What was sufficient for our salvation," says St. Bernard, "was not sufficient for his charity." When he could have saved us with a single drop of his blood, he redeemed us with a deluge thereof, after a painful life of thirty-three years. His passion began in the garden of Gethsemani, at the foot of Mount Olivet, near Jerusalem, and ended only on Mount Calvary; Tiberius being then emperor of Rome, and Pontius Pilate governor, or president, of Judea. He suffered in his soul, and in his body, in his senses, and in all his members, from the sole of his foot, to the crown of his head. He was buffetted and spit upon; he was mocked and insulted; he was scourged; he was crowned with thorns; and at length

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his hands and feet were pierced and fastened with gross nails to an ignominious cross; and after hanging alive thereon, between two thieves, in the most excruciating pain, for the space of three long hours, he expired, and gave up his blessed soul into the hands of his eternal Father. After his death, his sacred body being taken off the cross on Good-Friday, in the afternoon, and being embalmed, according to the custom of the Jews, by Joseph of Arimathea and Nicodemus, it was wrapped up in linen cloth, and laid in a new monument, hewn out of a rock, near Mount Calvary. O let us not then repay the boundless love of our crucified Redeemer with sin and ingratitude, but let us rather make the best return we are able, of love and gratitude to him, who suffered so much for our sake; devoutly saying, "Our Father," &c. "Hail, Mary," &c.

FIFTH ARTICLE.

"*He descended into hell; the third day he rose again from the dead.*"—Here let us meditate how our blessed Saviour's soul, when separated from his body, descended into hell, or the dreary prison, where the souls of the holy patriarchs and saints of the Old Testament were detained, until he had paid the price of their redemption, and opened for them the gates of heaven, which had remained shut against mankind from the fall Adam until that time. We may judge how the presence and

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sight of their so long wished-for Redeemer turned their gloomy prison into a paradise of delights, and occasioned unspeakable joy to the holy souls to whom he came to preach the gospel of redemption, release from their tedious captivity, and carry up with him to heaven at his ascension, as the first fruits of his victorious triumph over sin and death. Having comforted them by these happy tidings, his blessed soul, after remaining part of three days subject to the laws of death, returned from this prison to the sepulchre, and being re-united to his body, he arose early on the morning of the third day from the bowels of the earth, by his own divine power, and was the first who from death rose to a glorious and immortal life. His resurrection is a perfect model for us to copy after. Let us endeavour to imitate it by a spiritual resurrection from the death of sin, to a new life of grace, so as to continue for ever to live with him, and to return no more to the death of mortal sin. For this end, let us implore his divine assistance; saying with devotion, "Our Father," &c. "Hail Mary," &c.

SIXTH ARTICLE.

"*He ascended into heaven, and sitteth at the right hand of God, the Father Almighty.*"—Let us here meditate how our divine Redeemer, after accomplishing the great work of our redemption, ascended triumphantly from the top of Mount Olivet into the kingdom of heaven,

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on the fortieth day after his glorious resurrection, in the presence of his apostles and disciples, till a cloud at length interposed and took him out of their sight. He then withdrew his visible presence from the world; raised human nature above the choirs of saints and angels, to the highest seat in the kingdom of heaven, where, in full possession of the glory of his eternal Father, he pleads for us with the powerful eloquence of his sacred wounds, which he incessantly represent to HIM, in quality of our High Priest, Mediator, and Advocate. O what a comfortable reflection, to think that we have such an affectionate friend in the court of heaven! O what encouragement to raise our hopes! what inducement to follow him with our hearts, and ascend after him in spirit and affection! For this end let us beseech him to break the chains of our sins, and the fetters of our passions, which so unhappily tie down our affections to the earth; devoutly saying, "Our Father," &c. "Hail Mary," &c.

SEVENTH ARTICLE.

"*From whence he shall come to judge both the quick and the dead.*" Here let us meditate on our blessed Redeemer's return at the end of the world, with great pomp and majesty, in quality of Sovereign Judge of the living and the dead. As soon as the last trumpet shall sound, and the angel repeat these words in the four corners of the earth: "Arise ye dead,

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and come to judgment!" the whole race of mankind, both the good and the wicked, are to appear before his awful tribunal, in sight of Mount Calvary, in order to give a strict account of all their thoughts, words, and actions; for, besides the particular judgment which is passed on every soul immediately after death, the justice of God requires that a general judgment should also take place, in order that the children of Adam should be assembled together, and receive their sentence; either of eternal salvation or eternal reprobation. O let us make a timely provision for this woful day, in order that we may then meet with a favourable judgment, and be entitled to receive the happy sentence of the elect; saying for this end, "Our Father," &c. "Hail Mary," &c.

EIGHTH ARTICLE.

"*I believe in the Holy Ghost.*"—Let us now meditate on the great work of our sanctification, which is particularly attributed to the Holy Ghost, the third person of the ever blessed Trinity; because he is the love of the Father and the Son, and because it is from God's love to us that all sanctity, all grace, all justification and virtue flow. For which reason the apostle says, "the charity of God is poured into our hearts by the Holy Ghost, who is given to us." We first receive the Holy Ghost, and are made his living temples at the font of baptism, and afterwards we

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receive him in a more perfect manner in the sacrament of confirmation, &c. O what a happiness it is to possess this divine and heavenly guest in our souls! and how solicitous should we be to invite him into our hearts, to engage him to stay with us, and to make our souls his dwelling-place for time and eternity! Let us devoutly implore this greatest of blessings; saying, "Our Father," &c. "Hail Mary," &c.

NINTH ARTICLE.

"*The holy Catholic Church; the Communion of Saints.*"—We are now to meditate on the infinite goodness and mercy of God, who, by a special grace, has vouchsafed to call us to the light of his true and saving faith, and to include us within the pale and bosom of his One, Holy, Catholic, and Apostolic Church, in preference to so many thousands in different parts of the world, left in ignorance, or buried in the darkness of error and infidelity. This grace of our vocation is so signal a blessing, that it calls upon us for our most grateful acknowledgments, and will render us more culpable at the last day than pagans or infidels, if, instead of living up to our holy profession, we dishonour it by the immorality of our lives. On the contrary, if we square our actions according to our belief; if we show the purity of our religion by the purity of our morals, and live as becomes worthy members of the Catholic Church, we shall

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assuredly be made partakers of all spiritual blessings and treasures thereof, and benefit by all the prayers, sacrifices, and good works, which are wrought therein by our fellow-members; for as there subsists a common union between all the parts of the human body, there subsists, in like manner, a common or general union in spirituals between all the parts of Christ's mystical body, the holy Catholic Church. O what an inestimable blessing then must it be, to live and die in the communion of his church! and, on the contrary, what a grievous loss and misfortune to be cut off therefrom by excommunication, like rotten and dead members separated from a natural body by amputation! Let us beware of incurring the like misfortune, and beseech the Almighty to grant us grace to be always obedient hearers of the pastors of his church, those spiritual guides to whom he has committed the care of our souls; saying for this end, "Our Father," &c. "Hail Mary," &c.

TENTH ARTICLE.

"*The Forgiveness of Sins.*"—Here let us also meditate on a second signal advantage which may be obtained within the pale of the holy Catholic Church. Besides the mutual communication in spirituals, and participation in good works, that subsists between all the parts of the church in their three different states, viz. the saints in heaven, the souls in

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purgatory, and the true believers on earth, who compose the church triumphant, sufferant, and militant; the apostles also teach us, in this article of their creed, that there is a power left by Jesus Christ to his church, to forgive the sins of such as truly repent, and properly apply for absolution. Original sin has been already remitted by the sacrament of baptism, and the actual sins committed after baptism are pardoned in the sacrament of penance, when duly administered by the pastors of the church, and received with the proper dispositions on the part of the repenting sinner. Let us therefore beseech the Father of mercies to grant us these dispositions; saying, "Our Father," &c. "Hail Mary," &c.

ELEVENTH ARTICLE.

"*The Resurrection of the Flesh.*"—Let us here meditate on a third signal privilege reserved in the next life for the living members of the holy Catholic Church. On the last day there will be a general resurrection of the dead; and the whole human race, which at the fall of our first parents had been sentenced to return to their original dust, shall arise again to receive their final and irrevocable doom. As soon as the angel, by the sound of his trumpet, proclaims the awful summons, "Arise ye dead, and come to judgment!" the bodies of all the children of Adam, reanimated by their respective souls, shall instan-

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taneously, in the "twinkling of an eye," issue forth out of their several graves and sepulchres, never more to be separated for an endless eternity. But, alas! how very different will be the manner of the resurrection of the reprobate from that of the elect! for whereas the bodies of the former shall arise in a condition suitable to their deserts, that is, foul, hideous, heavy, inactive, and only fit to be the fuel of everlasting flames, (immortal indeed they shall be, but to no other end than to endure immortal torments,) so those of the latter shall arise glorious, beautiful, immortal, and impassible, brighter than the stars, and more resplendent than the sun. This glorious state of immortality is infallibly reserved for the bodies of such christians as in this life have been as it were consecrated by receiving the holy sacraments, and particularly the Eucharist; since Christ himself expressly declares, "He that eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." O let us then frequently approach this heavenly banquet, with the proper dispositions, that thereby our bodies and souls being preserved pure from the corruption of sin, may both arise together at the last day to a happy immortality. That this may be our happy lot, let us with the most fervent devotion, say, "Our Father," &c. "Hail Mary," &c.

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TWELFTH ARTICLE.

"*Life everlasting.*"—This is the fourth and final blessing attainable within the pale of the holy Catholic Church, and reserved for the children of light in the next world. It is the last end of man, the ultimate reward that awaits true faith, animated by charity and good works, and it essentially consists in the clear vision and fruition of God. O let us lead such lives here on earth, that we may hereafter live with Jesus Christ in the glory of his eternal Father, for ever and ever: and that this may be our happy case, let us devoutly say, "Our Father," &c. "Hail Mary," &c.

THE SALVE REGINA.

HAIL, happy Queen! thou mercy's parent hail!
Life, hope, and comfort of this earthly vale;
To thee we EVE's wretched children cry;
In sighs and tears to thee we suppliants fly.
Rise, glorious advocate, exert thy love,
And let our vows thine eyes of pity move.
O sweet, O pious maid! for us obtain—
For us who long have in our exile lain—
To see thy Jesus, and with him to reign.

V. Pray for us, O holy Mother of God,

R. That we may be made worthy of the promises of Christ.

V. Pray for us, O ye holy apostles, and all ye saints of God,

R. That we may be made worthy of the promises of Christ.

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LET US PRAY.

WE beseech thee, O Lord, that by the intercession of the blessed and glorious Virgin Mary, of thy holy apostles, and of all thy saints, thou wouldst vouchsafe to protect and defend us from the snares of the enemy, and conduct us unto life everlasting. Amen.

AN UNIVERSAL PRAYER.

FOR ALL THINGS NECESSARY TO SALVATION.

O MY God, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them. I love thee with my whole heart; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my sorrow.

I adore thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant benefactor. I call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

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Lord, I desire that in all things thy will may be done, because it is thy will and in the manner thou willest.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for thy goodness, a hatred for my faults, a love for my neighbour, and a contempt for the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may ever be attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labour to overcome nature, to correspond with thy

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grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear thy judgments; that I may escape hell, and in the end obtain heaven, through the merits of our Lord Jesus Christ. Amen.

A PRAYER FOR THE CHOICE OF A STATE OF LIFE.

O ETERNAL GOD, who art the light of the world, and for whose glory the whole creation is ordained, to thee I submit myself, and my whole life; and that I may live to thy glory, I beseech thee, in thy mercy, to direct me in the choice of a state of life; that, having thee for my guide, I may embrace that course which may be most pleasing to thee, and most proper for me to work out my salvation.

O Queen of heaven, and mother of Jesus, be a mother to me, and obtain for me of thy divine Son, that I may hear his call, and know his will, and have grace readily to put it into execution. Amen

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A PRAYER FOR A PREGNANT WOMAN.

O LORD God Almighty, Creator of heaven and earth, who hath made us out of nothing, and redemeed us by the precious blood of thine

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only Son, look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me and the tender fruit of my womb, from all perils and evils; grant me, in due time a happy delivery, and bring my child safe to the font of baptism, that it may there be happily dedicated to thee, to love and serve thee for ever. But, O my God, I have too much reason to fear, lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgment upon me and mine, instead of thy mercies which I sue for; and therefore I am sensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confess them, and continually cry to thee for mercy. I detest, then, all my sins with my whole heart, and desire to lay them all down here at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee, and wish that I could expiate them with tears of blood. I humbly beg thy pardon for them, and am sorry from the bottom of my heart that I ever committed them. I here offer myself to make what satisfaction I am able for them, and most willingly accept whatever pains I may suffer in childbearing, and offer them up to thee now beforehand

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for my sins, firmly resolving by thy grace never wilfully to offend thee more. Behold here my poor heart, O Lord, and if it be not such as I here express, I desire at least it should be such: I desire it should be that contrite and humble heart, which thou dost never despise. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew the petition I made before, and once more I beg of thee for myself, thy grace, protection, and a happy delivery; and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever; through the same, &c.

THE

LITANY OF DIVINE PROVIDENCE.

A short Instruction to the Devout Reader.

THAT we may be equally disposed and subordinate to the designs and directions of Divine Providence, as well in adversity as in prosperity, and receive with equal gratitude its decrees and appointments, is the end of the ensuing devotion or litany. Three particulars we ought to keep in view: 1. That we bow our heads with the greatest submission, humility, and resignation to the will of God, manifested to us in the order of his Divine Providence. 2. That we place a full confidence and reliance in his favourable intentions in our regard. 3. That our behaviour be such as to draw on us his favour and protection, and that we may be thoroughly grateful and acknowledging for blessings conferred on us through his Divine Providence.

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THE LITANY.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us. Christ graciously hear us.

God the Father, whose holy providence governs all things,
God the Son, Redeemer of human kind,
God the Holy Ghost,
Holy Trinity, one God, unchangeable Providence,
Divine Providence, that governs all things in heaven and earth,
Divine Providence, that gives, preserves, and governs our life,
Divine Providence, the eternal love of man below and angels above,
Divine Providence, ever conformable to the influence of the tender heart of Jesus,
Divine Providence, that created, directs, and governs all things, with weight, measure, and wisdom,
Divine Providence, our hope, life, and salvation,
Divine Providence, defence and comfort of the afflicted,
Divine Providence, guide and support of souls in all dangers,
Divine Providence, that provides us with, and imparts to us, all natural and supernatural gifts,

Have mercy on us.

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Divine Providence, inexhaustible treasury of the riches of heaven,
Divine Providence, protector and defence of the just,
Divine Providence, safe retreat and sanctuary to the miserable,
Divine Providence, our resource in all wants,
Divine Providence, our anchor in storms,
Divine Providence, our security in danger, our way and secure haven,
Divine Providence, remedy in all evils, food to the hungry, and fountain of refreshing water to the thirsty,
Divine Providence, raiment to the naked, strength to the weak, protector and mother to widows and orphans,
Divine Providence, refuge of sinners,

Have mercy on us.

Providence of God, who rules all things, infinitely deserving of our homage and adoration: *Spare us, O Lord.*

Providence of God, which protects and conserves all things, infinitely worthy of our homage and adoration: *Hear us, O Lord.*

Providence of God, which created and knows our weakness, infinitely above our homage, and adoration: *Have mercy on us, O Lord.*

V. We praise and adore thee, Divine Providence.

R. We resign ourselves to thy just and holy designs.

LET US PRAY.

ETERNAL God, whose eyes are over all thy works, especially intent on thy servants, vouch-

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safe to turn away from us whatever is hurtful, and grant us whatever is advantageous, that through thy favour, and under the benign influence of thy special providence, we may securely pass through the transitory dangers and difficulties of this life, and happily arrive at the eternal joys of the other: through Jesus Christ our Lord. Amen.

Anth. By thy immaculate conception, and most spotless virginity, O ever holy Mother of Christ, comfort of the afflicted, be propitious to us, both now and in the hour of our death.

V. In all our anguish and tribulation,

R. We fly to thee, O Mother of Mercy.

A PRAYER.

REMEMBER, O most pious and tender Virgin, that it is a thing unheard of in all ages, that any one was abandoned by you, who ran to you for succour, who implored your help, and begged your intercession. Animated with this confidence, I, a wretched sinner, place myself in sighs and groans before you, to entreat you to adopt me for your child for ever, and to take my eternal salvation into your own care. Do not, O Mother of the Divine Word, despise my petition, but listen to me and hear me with a mother's tenderness. Amen.

Great St. Joseph, admirable model of resignation, obtain for me from my dear Saviour, who, to enforce your example, would submit himself to be governed by you during the thirty

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years of his hidden life, obtain for me from God the grace to imitate him, and to resign myself perfectly to that so sure and so amiable Providence, which, preserving me from ever going astray, may procure me an unalterable peace in this life, and eternal happiness in the next. Amen.

THE LITANY OF ST. WINEFRID.

✠

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Lord have mercy on us.
Christ have mercy on us.
Lord, have mercy on us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of mankind, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
O blessed *St. Winefrid*,
O humble and mild Virgin,
O glorious spouse of Christ,
O devout and charitable Virgin,
O sweet comforter of the afflicted,
O singular example of chastity,
O radient star,
O fairest flower of the British nation,

Pray for us.

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O admirable and elected vessel,
O mirror of chastity,
O mirror of devotion,
O mirror of piety,
O bright lamp of sanctity,
O golden image of angelic purity,
O hope and safety of distressed pilgrims,

Pary for us.

That we may be delivered from all iniquity,
That we may be delivered from all disordered passsions of the mind,
That we may be delivered from the deceits of the world, the flesh, and the devil,
That we may be delivered from all occasions of sin,
That we may be delivered from plague, famine and war,
That we may be delivered from the wrath of God, and eternal damnation,
That we and all sinners may have true contrition, and full remission of our sins,
That all schismatics, heretics, and infidels, may be converted to the holy catholic and apostolic faith,
That we may always hate sin, and overcome all temptations,
That we may despise all worldly vanities and delights,
That we all may ever fear God, and fulfil his holy will,
That we may have both spiritual and corporal health,
That we may devoutly desire chastity and purity of life,

O holy Virgin and Martyr, pray for us.

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That we may fervently love humility and mildness,
That we may delight in pious prayer, fasting, and charitable alms,
That we may discreetly and fervently continue in the exercise of godliness,
That we may cheerfully and constantly suffer for the love of Christ,
That the souls in purgatory, and all afflicted persons may obtain heavenly consolations,
That our benefactors, and all that labour to save souls, may be blessed with abundance of grace and everlasting life,
That we may enjoy true peace and endless felicity,
That God, of his abundant mercy, may vouchsafe to bless this our pilgrimage,
That by thy pious intercession, it may be to the perfect health of our souls and bodies,
That thou wilt vouchsafe to grant our requests,

O holy Virgin and Martyr, pray for us.

O blessed St. Winefrid, pray for us.
Lamb of God, that takest away the sins of the world: *Spare us, O Lord.*
Lamb of God, that takest away the sins of the world: *Hear us, O Lord.*
Lamb of God, that takest away the sins of the world: *Have mercy on us.*
Christ hear us. Christ graciously hear us.
Lord have mercy on us. Christ have mercy on us.

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Lord have mercy on us.
Our Father, &c. Hail Mary, &c.
V. The Lord be with you.
R. And with thy spirit.

LET US PRAY.

ALMIGHTY and everlasting God, who hast adorned Saint Winefrid with the reward of virginity; grant, we beseech thee, by her pious intercession, that we may set aside the delights of the world, and obtain with her the throne of everlasting glory; through Jesus Christ thy Son, who with thee liveth and reigneth in the unity of the Holy Ghost for ever. Amen.

ANOTHER PRAYER.

ALMIGHTY and everlasting God, grant we humbly beseech thee, that blessed St. Winefrid, by her pious intercession, may obtain for us such spiritual and temporal benefits as are expedient to thy holy service and our eternal salvation: through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

A HYMN OF ST. WINEFRID.

As the fragrant rose in pleasing spring,
To God's own Son a spouse most dear,
A martyr rare of Christ our King,
St. Winefrid did flourish here.

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Descended great of British race,
In faith was firm, in hope secure,
With holy works and soul of grace,
From worldly filth preserved pure.

Caradock this sacred maiden slew,
Because she did resist his lust;
But heaven's immediate vengeance flew,
And doomed his soul for ever curst.

Stained with spots of reeking blood,
Where Caradock's sword sever'd the head,
A healing stream immediate flow'd,
Perpetual token of the deed.

Here God supreme doth wonders work,
The blind to see, the dumb to speak;
Diseases which in bodies lurk,
Are cur'd where faith is not too weak.

O glorious Virgin Winefrid,
To us the raging sea appease;
And free us so from Satan's dread,
That he on us may never seize.

A PRAYER TO ST. WINEFRID.

O BLESSED Winefrid! O pure Virgin, and glorious martyr, so especially elected, so divinely graced, and wonderfully restored from death to life! O singular hope of all that fly unto thee with full confidence and humility. Though unworthy, yet we thy devoted pilgrims make our addresses to thee! O sanctuary of piety, look upon us with patient eyes, receive our petitions, accept our offerings, and present our

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supplications to the throne of mercy, that through thy powerful intercession God will be pleased to bless this our pilgrimage, and grant us our requests and desires: through Jesus Christ, his Son, who with God the Father, and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

ANOTHER PRAYER TO ST. WINEFRID.

O BLESSED Winefrid! O glorious Virgin and Martyr, who hast admirably beautified with the purple of thy blood the rare purity of thy innocent life, whom God has so specially chosen, so highly privileged, and so wonderfully restored to life again, gracing thee with the honour of a living martyr, causing a fountain miraculously to spring, bearing a perpetual memory of thy name, for the relief of all diseased and distressed pilgrims who shall devoutly beg thy powerful intercession. O blessed Winefrid, hear my prayers, and receive my humble supplications, or any poor devoted pilgrim's, and obtain that by thy pious intercession, God, of his infinite mercy, will be pleased to grant us a full pardon and remission of our sins, and a blessing to this our pilgrimage, and that we may increase and persevere in God's grace, and enjoy him eternally in heaven. This we beg of thee, O blessed Virgin and Martyr, for Jesus Christ our Lord and Saviour's sake. Amen.

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THE GOLDEN LITANY,

BRIEFLY COMMEMORATING OUR BLESSED REDEEMER'S LIFE AND PASSION.

LORD, have mercy upon us! *Christ, have mercy upon us!* Lord, have mercy upon us!

God, the Father Almighty, Creator of heaven and earth, *Have mercy upon us.*

God, the Son, Redeemer of the world, *Have mercy upon us.*

God, the Holy Ghost, Sanctifier of mankind, *Have mercy upon us.*

O sacred Trinity of Persons, in unity of essence, *Have mercy upon us.*

O blessed Jesus, true God and true man, *Have mercy upon us.*

Through thy power in creating heaven and earth, and all things therein contained, *Have mercy, &c.*

Through thy goodness in making man to thine own image and likeness, *Have mercy, &c.*

Through thy mercy in redeeming man after his fall, *Have mercy, &c.*

Through thy unspeakable, love, in making choice of the blessed Virgin Mary for thy Mother, *Have mercy, &c.*

Through the ineffable mystery of thine Incarnation, whereby thou didst vouchsafe to unite thy divine person to our frail nature, *Have mercy, &c.*

Through thy immaculate Conception, and

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nine months imprisonment within the sacred body of the blessed Virgin Mary, *Have mercy, &c.*

Through thy blessed nativity in the poor stable at Bethlehem, *Have mercy, &c.*

Through the hunger, cold, and the other inconveniencies thou didst endure in thy tender body, when laid in the crib between an ox and an ass, *Have mercy, &c.*

Through thy painful circumcision, on the eighth day after thy birth, when thou didst first shed thy precious blood for our sake, *Have mercy, &c.*

Through the adorable name of JESUS, which was then given thee, *Have mercy, &c.*

Through the mystical offerings of gold, frankincense, and myrrh, which the wise men presented thee, whom by a miraculous star thou didst summon out of the East, to adore thee in thine infancy, *Have mercy, &c.*

Through the oblation thou didst make of thyself to thine eternal Father, when in the temple thou wert acknowledged by Simeon and Anne, and ransomed with a pair of doves by thy poor Virgin Mother, *Have mercy, &c.*

Through thy flight into Egypt to avoid the cruelty of king Herod, and all thou didst there suffer with thy blessed Mother and St. Joseph, *Have mercy, &c.*

Through thy return from thence to Nazareth, and the obedience thou didst there pay to thy parents, *Have mercy, &c.*

Through thy being lost by thy parents in Jerusalem, where thou wert again found by

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them, after three days' search, sitting in the temple in the midst of the doctors, *Have mercy upon us.*

Through the sacred and hidden life thou didst lead in Nazareth, with holy Mary and Joseph, from the twelfth to the thirtieth year of thine age, *Have mercy upon us.*

Through thy humble reception of baptism in the river Jordan by the hands of St. John, *Have mercy upon us.*

Through thy forty days' fast in the desert, where thou didst obtain repeated victories over the three temptations of the devil, *Have mercy upon us.*

Through thy first miracle of changing water into wine at the marriage feast of Cana, *Have mercy upon us.*

Through the zeal which thou didst show for the honour of thy eternal Father, in casting the buyers and sellers out of the temple, *Have mercy upon us.*

Through thy condescending to discourse with the Samaritan woman sitting at the fountain. *Have mercy upon us.*

Through thy excessive charity in healing the young man of Capharnaum, Simon Peter's mother-in-law, and a multitude of other infirm persons, *Have mercy upon us.*

Through the power thou didst manifest in appeasing the tempest at sea, walking on the water, and enabling St. Peter to do so likewise, *Have mercy upon us.*

Through thy efficacious calling of Peter,

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Andrew, James, and John, from their boats, and Matthew from the receipt of custom, to follow thee, *Have mercy upon us.*

Through the choice of thy twelve apostles, and the divine sermon thou didst deliver to them on the Mount, in which is exhibited the model of a perfect christian life, *Have mercy upon us.*

Through the mercy thou didst show to the penitent Magdalen, preferring her to the Pharisee, and pardoning her sins, *Have mercy upon us.*

Through the sending of the apostles to preach thy gospel to the people, *Have mercy upon us.*

Through thy miraculous feeding of five thousand persons with five loaves of bread, and four thousand with seven loaves, *Have mercy upon us.*

Through thy appointment of Peter to be the rock on which thou wouldst build thy church, for his having confessed thee to be Christ the Son of the living God, *Have mercy upon us.*

Through thy glorious transfiguration on Mount Thabor, in the presence of three of thy disciples, *Have mercy upon us.*

Through thy instructing us in the virtue and efficacy of prayer, and by giving us a model thereof in the divine "OUR FATHER," &c. *Have mercy upon us.*

Through thy inflamed desire to redeem mankind, *Have mercy upon us.*

Through thy meek and humble entry into

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Jerusalem on Palm-Sunday, riding upon an ass, *Have mercy upon us.*

Through thy humility in washing the feet of thy disciples, even those of the traitor Judas, *Have mercy upon us.*

Through thy ineffable love manifested in the institution of the sacrifice and sacrament of thy precious body and blood, *Have mercy upon us.*

Through the prayer thou didst thrice repeat in the Garden of Mount Olivet, when a bloody sweat trickled down thine agonized body, *Have mercy upon us.*

Through thy condescending to receive a kiss from the mouth of the traitor Judas, *Have mercy upon us.*

Through thy being apprehended, bound, and brought before the tribunals of Annas and Caiphas, *Have mercy upon us.*

Through the blows, buffets, and opprobrious usage thou didst endure the night before thy crucifixion, *Have mercy upon us.*

Through thy presentation to the pagan judge, Pilate, in the quality of a notorious criminal, *Have mercy upon us.*

Through thy being sent before Herod, and scornfully treated by that wicked king and his soldiers, *Have mercy upon us.*

Through the cruel and contumelous whipping thou didst endure at the pillar, *Have mercy upon us.*

Through the barbarous clamours of the people to have Barrabas, the murderer, released, and

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the innocent Jesus put to death, *Have mercy upon us.*

Through the false accusations, suborned witnesses, slanders, and calumnies, brought against thee by the Jews, *Have mercy upon us.*

Through the shameful stripping off thy clothes, and exposing thy naked body to the multitude, *Have mercy upon us.*

Through the pressing of a crown of sharp pointed thorns on thy sacred head, *Have mercy upon us.*

Through thy being clothed in a purple garment, and derided as a mock king, having a reed put into thy hand for a sceptre, *Have mercy upon us.*

Through the scoffing salutations, insulting reflections, and scornful adorations, whereby thou wert mocked by the Jews and the soldiers, *Have mercy upon us.*

Through their spitting on thy divine face, and striking thy sacred head, *Have mercy upon us.*

Through thy being exposed to the people in the most lamentable condition, Pilate saying to the multitude: BEHOLD THE MAN! *Have mercy upon us.*

Through the horrid clamours and repeated vociferations of the Jews, "Away with him! Crucify him!" *Have mercy upon us.*

Through thy meek and patient hearing of the sentence of death pronounced against thee, *Have mercy upon us.*

Through thy bearing thy heavy cross on thy sacred shoulders, *Have mercy upon us.*

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Through the painful stretching of thy naked body on the cross as on a rack, and fastening thy hands and feet thereto with gross nails, *Have mercy upon us.*

Through the compassion thou hadst for thy sorrowful Mother, and beloved disciple, standing at the foot of thy cross, *Have mercy upon us.*

Through thy excessive charity in praying for thy persecutors, and murderers, and in promising Paradise to the penitent thief, *Have mercy upon us.*

Through the seven last speeches thou didst utter on the cross whilst thou wast suspended thereon for the space of three hours, *Have mercy upon us.*

Through the vehement thirst thou didst then suffer, and the gall and vinegar which was given thee to drink, *Have mercy upon us.*

Through thy last agony, in which thou didst commend thy blessed soul into the hands of thy heavenly Father, *Have mercy upon us.*

Through the piercing of thy side with a lance, and the water and blood which issued therefrom, *Have mercy upon us.*

Through the descent of thy departed soul into Limbo, to conquer the devils, and set the ancient fathers at liberty, *Have mercy upon us.*

Through the taking down of thy dead body from the cross by Joseph, of Arimathea, and Nicodemus, in order to its burial, *Have mercy upon us.*

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Through thy glorious resurrection from death to life on the third day, *Have mercy upon us.*

Through thy appearing to thy blessed Mother, to Mary Magdalen, to Peter and the other apostles, frequently comforting and confirming them during the space of forty days, *Have mercy upon us.*

Through thine admirable ascension into heaven, in the sight of thy sacred Mother and thy disciples, *Have mercy upon us.*

Through the miraculous descent of the Holy Ghost on thy apostles in the form of fiery tongues, *Have mercy upon us.*

Through all thine actions and sufferings during thy thirty years sojourning amongst men, and by all that is pleasing to thy divine Majesty in heaven and on earth, *Have mercy upon us.*

V. Graciously hear our prayers, O Lord.

R. And let our cry come unto thee.

LET US PRAY.

VOUCHSAFE, O Almighty and most merciful Creator, Redeemer and Sanctifier, to have compassion, not only on us, but also on all such as shall present the foregoing petitions to the throne of thy mercy, in commemoration of thy sacred life and most bitter passion. We beseech thee also, for thine own dear sake, that thou wouldst grant to us, our friends and benefactors, and to all those for whom we intend or are bound to pray, the pardon of

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all past offences, and preservation from future failings; that loving thee, serving thee, and obeying thee, with the utmost fervour, fidelity and perseverance, during the remainder of our earthly pilgrimage, we may be at length admitted to the eternal enjoyment of thy beatific presence in thy heavenly paradise. Amen.

May the blessing of Almighty God, the Father, and the Son, and the Holy Ghost, descend upon us, and dwell with us for evermore. Amen.

THE

PRAYERS OF ST. BRIDGET.

TO BE SAID IN HONOUR OF THE SACRED WOUNDS OF OUR BLESSED SAVIOUR.

1. O MOST sweet Lord Jesus Christ, eternal sweetness of those who love thee, joy above any desire, firm hope of the hopeless, solace of the sorrowful, and most merciful lover of all penitent sinners; who hast said, thy delight is to be with the sons of men, for the love of whom thou didst assume human nature in the fulness of time. Remember, most sweet Lord Jesus, all those sharp sorrows which then pierced thy sacred soul, from the first instant of thy incarnation, until the time of thy solitary passion, pre-ordained from all eternity. Remember, O most amiable Saviour,

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all those bitter anguishes thou didst suffer, when at thy last supper thou didst wash the feet of thy disciples, didst feed them with the sacred banquet of thy precious body and blood, and most sweetly comforting them, didst foretell them thy ensuing passion; after which, going to Mount Olivet, thou saidst, "My soul is sorrowful unto death." Remember, I beseech thee, O most sweet Saviour, that bitter grief and anguish which thy sacred soul did suffer, when praying three several times to thy heavenly Father, thou didst sweat water and blood; thou wert betrayed by thy own disciple, apprehended by thy chosen people, accused by false witnesses, unjustly judged by three judges, and in thy elected city, in the paschal solemnity, in the flourishing age of thy youth, wrongfully condemned, bound, beaten, spurned, spit upon, despoiled of thy garments, and clothed with others in scorn; wert blind-folded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable other torments, pains, and injuries. O my Lord Jesus, by the memory and merit of all those bitter pains and anguishes before thy last expiration on the cross, vouchsafe to grant me before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and a plenary remission of all my sins. Amen.

O most gracious Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

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2. O MOST sweet Lord Jesus, true liberty of angels, and paradise of delights, remember, I beseech thee, that grief and sorrow which thou didst suffer when thy cruel enemies, like fierce lions, with furious and dreadful looks, compassing thee round about, did tear off thy hair, spit upon thy sacred face, scratched, beat, buffeted thee, and with all manner of unheard-of-injuries, outrages, and torments, didst most cruelly and basely blaspheme, scorn, and affront thee. O most sweet Lord Jesus, by all those most barbarous and inhuman outrages which thou didst suffer, vouchsafe to deliver me from all my enemies, visible and invisible; that, protected under the shadow of thy wings, I may safely arrive at the port of eternal glory. Amen.

O most gracious Lord Jesus Christ, be propitious to me a sinner. Pater Noster. Ave Maria.

3. O MOST sweet Lord Jesus, omnipotent creator and fabricator of the world, and repairer of mankind, who containest both heaven and earth in thy hand, and whose immensity no bounds can limit; remember, I beseech thee, the bitter pains and anguishes which thou didst endure, when the perfidious Jews pierced thy delicate and tender hands and feet with most rough and blunt nails, stretching them forth so violently with cords to the holes which they made in the cross. Thus they heaped dolors upon dolors, most

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cruelly disjointing all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O most sweet Jesus, by the memory of all these thy pains and torments upon the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbour. Amen.

O most pious Lord Jesus, &c. &c.

4. O MOST sweet Lord Jesus, heavenly physician of human nature, and eternal king, remember, I beseech thee, all those bitter pains and torments which thou didst endure in thy sacred members, who, being hoisted up upon the cross, with all thy precious body rent and torn, not having from the crown of thy head to the sole of thy foot any part left unhurt; so that no dolor could be compared to thine; at which time, being unmindful of thy own torments, thou didst mercifully pray to thy heavenly Father for thy cruel enemies, saying: "Father, forgive them, for they know not what they do." O most meek and merciful Lord Jesus, by this thy admirable benignity, goodness, love, and mercy, and by all thy bitter pains and torments, grant that the memory of thy dolorous passion may be a most powerful protection of my soul and body, against all deceits, temptations, and molestations of the devil, my cruel enemy. Amen.

O most merciful Lord Jesus, &c.

5. O MOST sweet Jesus Christ, mirror of eternal brightness, and wisdom of the omni-

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potent Father, remember the bitter grief and sorrow thy sacred soul did feel, when beholding, in the clear mirror of thy divine presence, the predestination of thy elect, who through the merits of thy most salutary passion were to be saved; and the reprobation of the wicked, who for their ingratitude were to be damned; and the abyss of thy immense mercy, by which thou didst commiserate and shed tears for us, miserable, lost, and forlorn sinners; and chiefly by that mercy which thou didst show to the thief upon the cross, saying to him, "This day thou shalt be with me in paradise;" I beseech thee, O most sweet Lord Jesus, my Lord and my God, to show the like mercy unto me, now and at the hour of my death. Amen.

O most sweet Lord Jesus, &c.

6. O MOST sweet Lord Jesus, omnipotent king and most amiable friend, remember the bitter grief and sorrow thy sacred soul did suffer, when, being forsaken of all thy friends, and acquaintances, thou didst hang naked, rent, and torn upon the cross; not having any to comfort or compassionate thee only the blessed and glorious Virgin Mary, thy mother; who standing under the cross in the bitterness of her soul, accompanied thee in all thy torments; unto whom thou didst commend thy beloved disciple, St. John, in thy place, saying unto her, "Woman, behold thy son;" and after, to thy disciple, "Son, behold thy mother." O

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most sweet Lord Jesus, by that sword of sorrow which did then transpierce her sacred soul, and by the tender love and compassion wherewith thou didst behold the sad distresses of thy sorrowful mother, have pity and compassion on me, I beseech thee, my dearest Lord, and mercifully help, comfort, succour, and assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporal. Amen.

O most blessed Lord Jesus, &c.

7. O MOST sweet and blessed Lord Jesus, crown of joy, treasure of felicity, sweet source of consolation, and unexhausted fountain of mercy; who, hanging on the cross, out of the most inflamed desire thou hadst for the salvation of our souls, saidst, *I thirst*;—viz. for the redemption of mankind. O dearest Lord, by this, thy ardent charity, inflame our hearts with thy holy love, kindle our desire to accomplish diligently all good works, and wholly to extinguish the heat of all evil concupiscence and worldly affections in us. Amen.

O most sweet Lord Jesus, &c.

8. O MOST sweet Lord Jesus, the true light of those who believe in thee, suavity of hearts, and sovereign solace of all faithful souls, by that bitter gall and vinegar thou didst taste upon the cross at the hour of thy death, grant us, miserable sinners, grace worthily to receive at all times, particularly at the hour of our

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death, thy most precious body and blood; that by the virtue of this divine banquet, and all other salutary sacraments, we may be preserved from all evils, sin, and punishments, and replenished with all joy, and securely appear in thy divine presence. Amen.

O most sweet Lord Jesus, &c.

9. O MOST sweet Lord Jesus, source of all regal virtue, and all mental jubilee, remember, I beseech thee, those excessive pains and anguishes thou didst endure for us upon the cross, when, through the bitterness of death, and the impious blasphemies, derisions, scorns, and reproaches of the Jews, with a loud voice and weeping eyes, thou didst cry to thy heavenly Father, with this sad complaint: "Eli, Eli, lamma sabacthani?" that is to say, "My God, my God, why hast thou forsaken me?" O most sweet Lord Jesus, by this thy bitter torment, sorrow, grief, and anguish, vouchsafe, I beseech thee, to have pity on me, and to succour me in all my sorrows, sufferings, and tribulations, and particularly at the hour of my death. O then, my dearest Lord and my God, succour me, and forsake me not, I beseech thee. Amen.

O most gracious Lord Jesus, &c.

10. O MOST sacred Lord Jesus, Alpha and Omega, the beginning and ending of all things, and mirror of all virtue, remember how, from the crown of thy head to the sole of thy feet, thou wert immerged in the deluge of thy dolorous

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passion, for the love of us, vile sinners. O most sweet Lord Jesus, by the length, breadth, greatness, and multitude of thy sacred wounds, take from me the love of the world, and teach me by a true and perfect charity, always to keep thy holy law and commandments. Amen.

O most wise Lord Jesus, &c.

11. O MOST sweet Lord Jesus, sovereign goodness, eternal beatitude of thy saints, and most profound abyss of mercy, by the deep wounds which did not only transpierce thy sacred flesh, but even thy bowels, and the marrow of thy bones, be merciful to me a miserable sinner, who now am drowned in my sins and iniquities, and hide me in thy sacred wounds from the face of thy wrath, until thy indignation be passed and appeased. Amen.

O most potent Lord Jesus, &c.

12. O MOST sweet Lord Jesus, mirror of verity, pledge of unity and bond of charity! remember the innumerable multitude of all those painful wounds wherewith thou wert covered from head to foot, all thy holy body most cruelly rent and torn by impious Jews, and dyed with thy most precious blood; all which most dreadful dolors thou didst endure for us vile sinners. O most gracious Lord, engrave those thy dolors deeply in my heart, and write them there with thy precious blood, that in them I may always read thy love and dolors; so that the memory of thy painful passion may daily

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be renewed in me, and my love increase towards thee, and I remain perpetually thankful to thy immense charity, to the last period of my life, until I come to enjoy thee, my only dear Lord, and most desired treasure, abounding with all joy and felicity: which through thy goodness be pleased to grant, O most sweet Lord Jesus. Amen.

O most noble Lord Jesus, &c.

13. O MOST sweet Lord Jesus, most victorious lion, most invincible, triumphant, and immortal king! remember, I beseech thee, all the bitter pains and anguishes thou didst endure, when all the forces of thy heart and body failing, bowing down thy sacred head, thou saidst: "It is consummated." O dearest Lord, by these thy deadly dolors, have mercy on me at my last passage, when my heart and soul shall be in anguish and anxiety. Amen.

O most noble Lord Jesus, &c.

14. O MOST sweet Lord Jesus, only begotten Son of the eternal Father, figure of his substance, and splendour of his glory! remember that most earnest recommendation wherewith thou didst commend thy sacred, sweet soul, to thy omnipotent Father, upon the cross, saying: "Father, into thy hands I commend my spirit." At which time thou didst hang naked on the cross, with thy most holy body all over wounded, rent, and torn, pouring forth streams of thy most precious blood; with thy face pale

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and wan, thy head crowned with thorns, thy arms extended, thy hands nailed, thy veins bleeding, thy bowels of mercy opened, thy eyes weeping and obscured, thy voice failing, thy breast thirsting, and wholly heart-broken. O my most merciful Lord, unto all these cruel pains and torments didst thou deliver thy most sacred, innocent, tender, pure, and precious body for the redemption of us most wretched, vile, and miserable sinners, and in this manner, renderest thy sweet soul to thy celestial Father; by which most precious and innocent death of thine, and by the virtue of thy holy cross, I beseech thee, O Father of mercy and omnipotent King of saints, to give me grace to resist the world, the flesh, and the devil; that being dead to all terrestrial things, I may live to thee alone, and have the happiness to be received by thee at my last passage, when this my miserable exile shall be ended. Amen.

O most pious Lord Jesus, &c.

15. O MOST sweet Lord Jesus, most flourishing, true, and fruitful vine, remember the superabundant effusion of thy precious blood, which thou didst pour forth so plentifully from all parts of thy holy body, like a cluster of pressed grapes; when thou thyself alone didst tread the vine-press on the cross, and out of thy pierced side didst give us water and wine to drink, not leaving so much as one drop, being like a bundle of pure and precious myrrh: thou wert suspended on high upon the cross,

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at which time the liquor of thy bowels dried up, the marrow of thy bones consumed, and thy most delicate and tender body wholly fainted and failed. O most sweet Lord Jesus, by this most liberal effusion of thy precious blood, by thy bitter death and passion, and all thy sacred wounds, vouchsafe to wound my heart with that tender love, wherewith the holy heart of thy most blessed mother was wounded under the cross, that tears of love and penance may be my bread day and night; and convert me wholly to thee, that my heart may be thy perpetual habitation, my conversation pleasing and acceptable to thy divine Majesty, and the end of my life so laudible, that having finished this mortal pilgrimage, I may be admitted into immortal glory, to praise and glorify thee my sovereign Lord, in the sweet society of thy holy angels and saints, to all eternity. Amen.

O most gracious Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

CONCLUSION.

O MOST sweet Lord Jesus Christ, Son of the living God, vouchsafe to receive these prayers, in union with that most excellent love wherewith thou didst suffer all the wounds of thy most precious body; and be merciful to me thy poor, unworthy servant, and all sinners, with all faithful souls, both living and dead; graciously granting to us all mercy, grace, remission of sins, and life everlasting. Amen.

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DEVOTIONS

TO THE

SACRED HEART OF JESUS.

That the Associates of the Sacred Heart may discharge the obligations required of them, they should daily repeat one *Pater*, one *Ave*, and the *Creed*, with the following aspiration: *Adorable Heart of Jesus, grant that I may increase in thy love.* They should also spend one hour in the year, at their own choosing, in the presence of the blessed Sacrament, in making acts of reparation, &c.

ACT OF CONSECRATION.

To thee, O Sacred Heart of Jesus; I devote and offer up my life, thoughts, words, actions, pains, and sufferings. To thee I consecrate my soul and body, with all the faculties and senses thereof, so that no part of my being may any longer be employed, but in loving, serving, honouring, and glorifying thee. Be thou, O most Sacred Heart! the sole object of my love, the protector of my life, the pledge of my salvation, and my secure refuge at the hour of my death. Be thou also, O most bountiful Heart! my justification at the throne of God, and screen me from his anger, which I have so justly merited. In thee I place all my confidence, and convinced, as I am, of my own weakness, I rely entirely on thy compassionate mercy. Annihilate in me all that is displeasing and offensive to thy pure eye. Imprint thyself like

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a divine seal on my heart, that I may ever remember my obligations, and never be separated from thee. May my name also I beseech, thee, by thy tender goodness, ever be fixed and engraved in thee, O Book of Life! and may I ever be a victim consecrated to thy glory, ever burning with the flames of thy pure love, and entirely penetrated with it for all eternity! In this I place all my happiness; this is all my desire, to live and die in no other quality, but that of thy devoted servant. Amen.

THE LITANY OF THE SACRED HEART OF JESUS.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God, the Father of heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus,
Heart of Jesus, formed in the womb of the most Blessed Virgin,
Heart of Jesus, hypostatically united to the eternal Word,
Heart of Jesus, sanctuary of the Divinity, and tabernacle of the most holy Trinity,

Have mercy on us.

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Heart of Jesus, temple of sanctity and fountain of all graces,
Heart of Jesus, most meek and humble,
Heart of Jesus, most chaste and obedient,
Heart of Jesus, furnace of love, and source of contrition,
Heart of Jesus, treasure of wisdom and goodness,
Heart of Jesus, throne of mercy, and abyss of all virtues,
Heart of Jesus, sorrowful in the garden, and spent with a bloody sweat,
Heart of Jesus, saturated with reproaches, and consumed for our sins,
Heart of Jesus, made obedient even unto the death of the cross,
Heart of Jesus, pierced through with a lance,
Heart of Jesus, refuge of sinners,
Heart of Jesus, fortitude of the just, and comfort of the afflicted,
Heart of Jesus, main strength of the tempted, and terror of the devils,
Heart of Jesus, sanctification of hearts,
Heart of Jesus, perseverance of the good, and hope of the dying,
Heart of Jesus, joy of the blessed, and the delight of all the saints,

Have mercy on us.

Lamb of God, who takest away the sins of the world, spare us, O Jesus!

Lamb of God, who takest away the sins of the world, hear us, O Jesus!

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Lamb of God, who takest away the sins of the world, have mercy on us, O Jesus!

V. O most sacred heart of Jesus, have mercy on us.

R. That we may worthily love thee with our whole hearts.

LET US PRAY.

O GOD, who out of thy immense love, hast given to the faithful the most sacred Heart of thy Son, our Lord, as the object of thy tender affection; grant, we beseech thee, that we may so love and honour this pledge of thy love on earth, as by it to merit the love both of thee and thy gift, and to be eternally loved by thee and this most blessed Heart in heaven: through the same Jesus Christ, our Lord. Amen.

Through thy sacred Heart, O Jesus, overflowing with all sweetness, we recommend to thee ourselves, and all our concerns, our friends, benefactors, parents, and relations, our superiors, and enemies; take under thy protection this house, city, and kingdom; extend thy care to all such as lie under any affliction, and to those who labour in the agony and pangs of death; cast an eye of compassion on the obstinate sinner, and more particularly on the poor suffering souls in purgatory; as also on those who are engaged and united with us in the holy confederacy of honouring and worshipping thee. Bless these in particular, O divine Jesus! and bless them according to the extent of thy infinite goodness, mercy, and charity. Amen.

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A REPARATION OF HONOUR TO THE SACRED HEART.

To be made on the Feast itself, or at any other time, in presence of the Blessed Sacrament.

O MOST amiable and adorable Heart of Jesus! centre of all hearts, glowing with charity, and inflamed with zeal for the interest of thy Father and the salvation of mankind; O Heart, ever sensible of our misery, and ever ready to redress our evils; the real victim of love in the holy Eucharist, and a propitiatory sacrifice for sin on the altar of the cross! seeing that the generality of christians make no other return for these thy mercies, than contempt for thy favours, forgetfulness of their own obligations, and ingratitude to the best of benefactors; is it not just that we thy servants, penetrated with the deepest sense of such indignities, should, as far as in our power, make a due and satisfactory reparation of honour to thy most sacred Majesty? Prostrate, therefore, in body, and humbled in mind, before heaven and earth, we solemnly declare our utter detestation and abhorrence of such conduct. Inexpressible, we know, was the bitterness which the multitude of our sins brought on thy tender heart; insufferable the weight of our iniquities, which pressed thy face to the earth in the garden of Olives; and insurmountable thy anguish, when expiring with love, grief, and agony, on Mount Calvary, in thy last breath thou wouldst reclaim sinners to their duty and

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repentance. This we know, O dear Redeemer! and would most willingly redress these thy sufferings by our own, or share with thee in thine!

O merciful Jesus! ever present on our altars, and with a heart open to receive all who labour and are burdened! O adorable heart of Jesus, source of true contrition, impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail our sins, and the sins of the world. Pardon, divine Jesus! all the injuries and outrages done to thee in the course of thy holy life and bitter passion. Pardon all the impieties, irreverences, and sacrileges, which have been committed against thee in the holy sacrament of the Eucharist, since its first institution:—graciously receive the small tribute of our sincere repentance, as an agreeable offering in thy sight, and in requital for the benefits we daily receive from thy altar, where thou art a living and continual sacrifice, and in union with that bloody holocaust thou didst present to thy eternal Father, on Mount Calvary.

Sweet Jesus! give thy blessing to the ardent desire we now entertain, and the holy resolution we have taken, of ever loving and adoring thee, with our whole mind and with our whole heart, in the sacrament of thy love; thus to repair, by a true conversion of heart, and a zeal for thy glory, our past negligence and infidelities. Be thou, O adorable Heart! who knowest the clay of which we are formed, be

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thou our mediator with thy heavenly Father, whom we have so grievously offended; strengthen our weakness, confirm our resolution, and with thy charity, humility, meekness, and patience, cover the multitude of our iniquities. Be thou our support, our refuge, and our strength, that nothing henceforward in life or death may separate us from thee. Amen.

DEVOTIONS FOR THE SICK.

INSTRUCTION.

THE state of sickness and sufferings is to be regarded as a fatherly visitation, whereby God knocks at the door of our hearts, to put us in mind of our mortality. It is a call from heaven, a timely warning to prepare for eternity, by spending the remainder of our life in the love and service of our Creator. It is the *touchstone* of patience, the school, or rather the *harvest* of penance, resignation, and every christian virtue. It is the *test* of our love, by which we may judge whether we acquit ourselves of duties that are agreeable to nature, in conformity to the will of God, or only do them because they are agreeable to our own will. We know not what we are until we are tried. It costs us nothing to say, "We love thee, O God, above all things;" or to show the courage of martyrs at a distance, when we have nothing to cross or thwart our inclinations; but that love is sincere which stands the proof.

If we loved God sincerely, we would on all occasions embrace, desire, and find no happiness but in the accomplishment of his holy will. We would be prepared to bear whatever crosses and calamities he is pleased to send us, with a patient resignation. We would rejoice in them as the greatest blessings, and the sources of immortal crowns. We would regard them as precious talents, to be improved

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by the increase of our love and affection for God, and the exercise of the most heroic virtues of self-denial, patience, humility, &c.

To be dejected and impatient under sickness and trials, to indulge murmurs and complaints, to repine and call ourselves wretched and unhappy, &c., are signs that an inordinate self-love reigns in our hearts, and that we seek our own inclinations more than the will of God, who has bequeathed the cross to his elect, as their portion and inheritance in this world. It is in vain that we take the name of christians, or pretend to follow Christ, unless we also carry our cross after his example. It is in vain for us to expect to be glorified with Jesus, unless we also suffer with Jesus. He sacrificed himself for us on the cross, that he might unite us, by it, eternally to himself. We cannot arrive at heaven by any other road. If we courageously embrace our cross, God will be our comfort and support, as he was the comfort and support of the holy martyrs under the most severe trials. He will not forsake us, unless we first forsake him by sin.

Too nice and anxious a care of health, is also an evident sign of inordinate self-love, and hatred of mortification. Nevertheless, as a man is not master of his own life or health, he is bound to take a moderate and reasonable care not to throw either of them away, nor neglect the essential prescriptions of physicians in the simple and ordinary remedies and succours of medicine. But he who trusts more in the art of physicians than in the Lord, deserves to be disappointed, like Asa, king of Juda, who became the victim of death, because he placed more confidence in his physicians than in God. Wherefore a christian in his sickness should, in the first place, consider God as his chief physician, make his peace with him, and seek the health of his soul, by having recourse to the holy sacraments in due time, whilst he is in a condition to receive them with the proper dispositions. If he be in debt, or has any restitution or satisfaction to make, he should take care to have these obligations discharged to the best of his power. He should settle his temporal affairs without delay, that he may wholly apply his thoughts afterwards, without any disturbance, to the care of his immortal soul. He ought to beg of God to extinguish in him all self-love, and to dispose of him as he pleases.

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He ought to excite in his soul devout acts of faith, hope, charity, contrition, patience, resignation, &c. He should endeavour to sanctify his sufferings, by receiving them from the hand of God, by bearing them in the spirit of penance, by offering them in satisfaction for his sins, and by uniting them with the sufferings of his blessed Saviour and Redeemer, Jesus Christ.—"*Omnia si pardas, animam servare memento.*" "Although you should lose every thing else, be careful to save your soul."

A PRAYER IN THE BEGINNING OF SICKNESS.

O MY God, I accept this sickness with which thou art pleased to visit me, as a favour from thy heavenly hand. I accept all its circumstances and consequences, in satisfaction for my sins. Thou hast given me health and strength, O Lord, and thou hast taken them away: may thy holy name, O Lord, be blessed for ever. I bow down my whole soul to adore thee in all thy appointments. I resign myself entirely into the hands of thy providence, and acknowledge that thou dost treat me with too much indulgence. I know I deserve greater evils than those I now endure, and that I merit, by my sins, pains infinitely greater than even the pains of hell, where I would long since have been, had not thy pure mercy interposed between my soul and thy justice. Alas! how many are now suffering there for crimes less than mine? My pains are nothing in comparison to theirs. I have no reason to complain. O may thy holy will be done on earth as it is in heaven. I offer myself, with an entire submission, to suffer whatever thou pleasest, as long as thou pleasest,

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and in what manner thou pleasest. May this sickness be to the honour of thy holy name, and to the good of my soul. But, O Lord, have regard to my weakness, and deal not with me according to my sins; but according to the multitude of thy tender mercies have compassion on me. Confirm my soul with strength from above, that I may be patient under all uneasiness, pain, disquietudes, and difficulties of my illness. Grant that I may cheerfully submit to them, as a just punishment of my manifold offences, and duly offer them in conjunction with the sufferings and death of my blessed Redeemer on the cross, through whose merits I look for mercy, and hope to possess eternal life. Have pity on me, O most loving father! clothe me with thy grace, and receive me into the arms of thy mercy. Create a clean heart within me, O God, and renew an upright spirit within my bowels; cast out from thence whatever profanes or defiles thy temple; destroy and root out what is displeasing to thee, and lay in me the foundation of a new life, either for this world or the world to come. I am heartily sorry that I ever offended thy infinite goodness, in thought, word, deed, or omission. I most humbly implore thy pardon for all my sins, I now propose not to offend thee any more, and to avoid every thing that may be to me an occasion of sin. I resolve to make restitution and satisfaction for the injuries I have committed. For the love of thee, I sincerely forgive all those who have injured me or done me

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wrong; I beseech thee to pardon them and grant them the same blessing that I desire for my own soul. With the utmost humility I also heartily beg pardon of all those to whom I have given any offence, whether by ill example, by words, deeds, or any other way, deliberately or unknowingly. Thou seest, O Lord, how frail I am, and that I am nothing but dust and ashes; preserve me from all temptations, and be thou my defence against all the assaults of the evil spirit, that in this sickness I may no way offend thee: and if this is to be my last, I beg of thee so to direct me by thy grace, that I may not neglect the necessary means of salvation, nor be deprived of any of those powerful helps which thou hast in thy mercy ordained for the good of my soul. Prepare it, O Lord, for its passage into eternity; that being perfectly cleansed from all my iniquities, I may be admitted one day into the kingdom of thy glory, there to love and praise thee for ever, in the company of thy blessed angels and saints. Amen.

"Lord, thy thorns are my roses, and thy suffering my paradise." *St. Felix.*

"Tears of devotion are sweeter than the joys of theatres." *St. Augustine.*

A PRAYER BEFORE RECEIVING THE VIATICUM.

O MY blessed Redeemer Jesus Christ, I firmly believe thou art really present in this venerable sacrament, which I am now about

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to receive by way of viaticum. I believe it contains thy sacred body and blood, accompanied with thy soul and divinity. I desire to receive this heavenly banquet for thy honour and glory, and the good of my soul, that I may be happily united to thee. I desire to commemorate thy sufferings as thou hast commanded. But how shall I dare to approach thee?—so wretched a worm, to so infinite a majesty! so filthy a sinner, to so infinite purity and sanctity! It is therefore in thy mercy that I place my whole trust; and since thou art pleased to invite thyself into so poor, so wretched so mean a cottage as this of my breast, vouchsafe, I beseech thee, to grant me those graces, and that reverence, humility, and devotion, which may prepare a fit abode for thy reception. Cleanse my soul from every foul stain of sin, clothe it with the nuptial garment of charity, and adorn it with all virtues. I come to thee, like Magdalen, that I may be delivered from all my evils, and that I may embrace thee, my only good. I detest with my whole heart, all the sins of my past life, because they have offended thy goodness. I desire to lay them all down here at thy feet, to be cancelled by thy precious blood. I am sorry for them, and will be sorry for them as long as I live. I will bewail them in the bitterness of my soul. They are many and grievous, it is true; yet they are nothing when compared to thy boundless mercy, and to the infinite ransom of thy precious blood. Forgive me,

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then, sweet Jesus, for thy mercy's sake; have pity on me and save me, since thou forsakest none that place their hope in thee. I love thee, my God, with my whole heart and soul, and above all things in heaven and on earth! at least I earnestly desire so to love thee, and consecrate myself eternally to thee. O come and take full possession of my heart for ever; I offer it to thee without reserve; O come and inflame it with the celestial fire of thy divine love, and let nothing in life or death ever again separate me from thee. O sweet Jesus, prepare me for a worthy reception of the blessing thou art now about to bestow on me. I adore and worship thee, humbled in mind and body, and confess myself to be nothing but dust and ashes in thy presence. It is my confidence in thy goodness that makes me presume to approach thee, for I cannot but acknowledge myself infinitely unworthy. *Domine non sum dignus*, &c.

For a Prayer after receiving the Viaticum, see page 128.

A PRAYER BEFORE EXTREME UNCTION.

O LORD Jesus Christ, who, in the abundance of thy mercy, hast provided powerful resources for relief in all our necessities, grant me grace to have recourse to them with such worthy dispositions that my soul may partake of all those great advantages and salutary effects which thou hast appointed in their institution. Thou hast instituted the sacrament of Extreme Unction for the benefit of the sick, who, in the

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extremity of life, stand in need of more graces, more helps, and more consolation, than ever. I now desire to receive this heavenly medicine, for the ends for which it has been instituted. I am willing to be anointed, as thou hast commanded by thy apostle St. James. Grant, I beseech thee, that this holy Unction may produce in me all its happy fruits, by healing my soul from the ulcers of sin, by fortifying me against all temptations, by supporting me in the hour of anguish and distress, and by preparing me for a happy passage out of this life, or whatever may be thy holy will. Shouldst thou foresee that my health may be conducive to thy greater glory, and expedient for my eternal salvation, let this be the means to restore it. I absolutely submit myself to thy divine will and pleasure. I wish not to live but to serve thee. Dispose of me as thou knowest best; do with me as thou pleasest. All I desire is the accomplishment of thy most holy will. Give me health or sickness, life or death; give me whatsoever thou pleasest: not my will, O Lord, but thine be done: it is a greater happiness to fulfil thy will, than to enjoy ten thousand lives. O how happy should I be, if the destruction of my body could repair the injury I have offered to thy divine Majesty! My *eyes*, alas! have seen vanities; my *ears* have been open to detractions, to profane and unprofitable discourses; my *tongue* has many ways offended thee, both in speaking and tasting; my *hands* have contributed to my

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follies; my *feet* have often gone astray in the paths of vanity and sin. By this holy anointing, and the prayers of thy church, pardon me, O Jesus, all the sins I have ever committed by these my five senses. Let those avenues through which sin has made its way into my soul, be now shut to the world; let my eyes be open to thee alone, my Jesus; let my ears be now attentive to thy commands, and to thy call; let my tongue be solely employed in crying out for mercy; let my prayers ascend like incense in thy sight; let my hands be lifted up to heaven for pardon; let my feet walk in thy ways; and let my heart be the living temple of the Holy Ghost. Into thy hands, O dear Jesus, I commend my spirit. In thee I will live, in thee I will die, in thee I will abide, and in thee I hope to possess eternal rest and heavenly joy for ever and ever. Amen.

A PRAYER AFTER EXTREME UNCTION.

O MY God, thou hast created, redeemed, and sanctified me; thou hast preserved me in many dangers both of soul and body; thou hast nourished me with the adorable sacrament of thy body and blood, and granted me the grace to receive the rights of thy church, preferably to so many others, who are carried off by a sudden death, without being favoured with those succours and graces which thou hast bestowed upon me, a most ungrateful sinner. For these

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and all thy other blessings, I offer thee innumerable thanks. O that I had as many tongues and hearts as there are stars in the heavens, atoms in the air, and creatures in the universe; how willingly would I employ them all in praising, loving, and glorifying thee! To thee I resign my heart: receive it as a holocaust. Into thy hands, O Lord, I commend my spirit: receive me, O dear Jesus, in thy mercy; receive me into thy loving arms, which were stretched forth on the cross for my redemption; receive me into the embraces of thy infinite charity. I do not desire to be freed from my pains; thou knowest what is best for me: do but take from me all murmuring, and give me patience to suffer whatever thou willest, and as long as thou pleasest. Should it be thy divine pleasure to inflict on my weak body and languishing soul greater punishments than I now suffer, my heart is ready, O Lord, my heart is ready to accept them, and to suffer in whatever manner and measure may be most conformable to thy will. This one grace I most earnestly beg of thee, my God—*that I may die the death of the just*, and be admitted, after the sufferings and tribulations of this transitory and sinful life, into the kingdom of thy glory, there to see and enjoy thee, in the company of the blessed, for a never-ending eternity. Amen.

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SHORT ACTS OF VIRTUE IN TIME OF SICKNESS.

I ACKNOWLEDGE, O Lord, that I am a sinner; accept, therefore, of what I now suffer, in atonement for my sins. Help me to receive with submission and resignation, whatever afflictions thou shalt please to send me.

I am content to suffer here, provided thou dost spare me hereafter. I know that it is by many tribulations we must enter into the kingdom of heaven. I know that those who would be glorified with Jesus, must also suffer with Jesus. I am convinced, that the sufferings of this present time are not to be set in competition with the eternal glory which shall be revealed in us. I believe that the present momentary and light tribulation worketh in us, above measure, an eternal weight of glory.

I offer myself, and all that I have, or am, to thee. Do with me, my God, whatever thou pleasest. Shall I not drink the cup which my Father hath given me? Not my will, but thine be done.

O sweetness of my heart, and love of my soul! take off my heart and thought from this world, that all my comfort may be in thee. O when will thy kingdom come? O Lord, when wilt thou perfectly reign in all hearts? when shall sin be no more? Wound my heart with thy love, that it may relish nothing that is earthly. O that I had never offended so good a God! O that I had never sinned! Happy

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those souls that have always preserved their baptismal innocence.

O my God, all my hopes are in thee.—Through Jesus Christ my Redeemer, I hope for mercy, grace, and salvation.

O sweet and adorable Jesus! O spotless Lamb! O innocent victim! who by thy passion and death hath effaced the sins of mankind, blot out my iniquities, and do not permit that thy sufferings should become useless to me.

Look, O God, on this poor piece of clay, and help me in my distress. O my Jesus! I love thee; I love thee above all things, and desire to love thee alone, because thou alone art worthy of my love.

I cast myself into the arms of thy holy love. I abandon myself entirely to thy blessed will. My unworthiness humbles and confounds me; but the sight of thy wounds, O Jesus, proclaims aloud how great thy mercy is, and how far it exceeds my misery.

O boundless love of my Jesus! inflame my heart with thy heavenly fire. Consume in me all earthly affections, and confirm my soul in thy holy love for ever.

O Jesus, torn with stripes, pierced with thorns, and weltering in blood, for my sake! teach me to endure for the love of thee, the anguish and inconvenience of my infirmities and sickness.

O Jesus, raised upon the cross, attract me now most powerfully to thyself, that my whole occupation may be to love, praise, and adore

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thee for ever. Hail, sacred wounds of the hands and feet of Jesus! Hail precious streams of blood, that flowed from those painful wounds! Infinite praise, honour, and glory be to thee, my amiable Redeemer, for suffering such pains for the love of me. Ah, how does it pierce my heart with sorrow, to contemplate thee, and to consider the torments thou didst suffer for my salvation.

Hail, sacred wound of the side of Jesus! hail, blessed passage to the sacred heart of my divine Redeemer! O that I could contemplate thee with the love of a Magdalen, and melt into tears of sweet devotion in honor of thee! By the sacred wounds of thy hands, of thy feet, and of thy side; by the precious streams that flowed from them; by thy blessed heart, burning with love for me; I beg and beseech thee never to forsake me, but to grant me whatever thou seest necessary for the sanctification of my soul.

Glory be to the Father, who by his power hath brought me forth from nothing, and made me to his own image and likeness. Glory be to the Son, who by his wisdom hath delivered me from hell, and opened for me the gates of Heaven. Glory be to the Holy Ghost, who by his mercy hath sanctified me in baptism, and still continues to sanctify me by the graces which I daily receive. Glory be the three adorable persons of the blessed Trinity. O may I behold and glorify eternally in heaven, what I believe, adore, and worship on earth—one

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God and three Persons, the Father, and the Son, and the Holy Ghost. Amen.

"Here we have no permanent city: but we seek that which is to come."—*Heb.* xiii. 14.

"While we are in the body we are strangers from the Lord."—2 *Cor.* v. 6.

"Whether we live or die, we belong to the Lord."—*Rom.* xiv. 8.

A PRAYER OF THANKSGIVING, UPON THE RECOVERY OF A PERSON FROM THE BED OF SICKNESS.

ALMIGHTY and everlasting God, I here acknowledge thy blessing in the recovery of my health, and return thee my most hearty thanks for it. I beg thy grace for the making a better use of it than hitherto I have done; that I may correct all the errors of my past life, that I may improve in virtue, be an example to others, and dedicate that health to thee, which is now thy special gift; that thus living to thee, I may be ever prepared for my last hour: through Jesus Christ our Lord. Amen.

Bless the Lord, O my soul; may he be praised and glorified for ever.

Bless the Lord, O my soul; and forget not all his benefits.

Blessed be the Lord, God of our fathers; let praise and glory be given to him for ever.

I will praise thee, O my God, while I live; I will glorify thy holy name while I have my being.

O magnify the Lord with me, all ye holy angels: praise him, all ye saints.

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I will bless the Lord at all times: his praise shall be ever in my mouth.

Give glory to the Lord, for he is good, for his mercy endureth for ever.

Blessed be the name of the Lord, from henceforth, now, and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise. Glory, &c.

PREPARATION FOR DEATH.

INSTRUCTION.

THE last moments of a christian are not only the most precious of his life, but to him of the greatest importance, as on them depends his eternal lot. It is then Satan uses his utmost efforts to accomplish the ruin of a soul. His snares and batteries are more subtle and violent at the extremity, than at any other period, of life; for it is then, as the apostle says, *(Rev.* xii.) "he cometh down, having great wrath, knowing that he hath but a short time." Hence it becomes the indispensable duty of every soldier of Jesus Christ, frequently to exercise himself in acts of faith, hope, charity, confidence, fortitude, and perseverance; that by the familiar use of these spiritual weapons during life, he may be enabled to encounter the mortal enemy of his soul in his last conflict, and defeat all his malicious designs.

When the disorder of a sick person has the appearance of danger, every spiritual help should be offered him before he loses the use of his senses; for which reason it would be very unfriendly to flatter him with the hopes of recovery, or to be negligent in exhorting him to make the best use of the little time which perhaps he has to live, in preparing for his voyage to eternity; and since a truly penitential spirit is the best security to a christian in life or death, he ought to be urged to secure it to himself by the most perfect acts of compunction, resignation, faith, hope, and divine love. For this purpose he should keep himself as much as possible in the divine presence, and in

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the blessed company of Jesus Christ, the perfect model of suffering christians. He should converse frequently with him, cast himself in spirit at his feet, like Magdalen; bewail his sins in the bitterness of his soul, and cry out for mercy while there is yet time for mercy. He should place a crucifix, or picture of his crucified Redeemer, before his eyes; think often upon his passion, his agony in the garden and on the cross; consider him nailed and fastened on that bed of sorrow, without moving either hand or foot, or having any other pillow to support his head but a crown of thorns. He should fly to his bleeding wounds, there to bathe his soul, and find a cure for all his disorders. He should be excited by these considerations to make a voluntary sacrifice of himself to the Divine Will; bear all his pains with patience; accept of death as the just punishment due to his sins; and offer it up in union with the death of Jesus Christ, that being united thereto, it may become precious in the sight of the Lord. He should frequently raise his thoughts above this world, and fix them on heaven—making it the object of his contemplation, and the centre of all his desires. He should consider what a happy thing it is to see and enjoy God eternally; and that the longer he remains here below, the more he lies exposed to the danger of offending him. Far, therefore, from being disturbed at the thoughts of quitting a wicked, treacherous, and deceitful world, he should rather endeavour to enter into the sentiments of St. Paul, who "longed to be dissolved, and to be with Jesus Christ." Instead of being sorry or unwilling to be disengaged from a frail body, subject to a thousand infirmities, he should rather, like King David, thirst after the happy hour that is to put him in possession of that eternal kingdom of glory, for the enjoyment of which he was created.

In effect, if the *seafaring man* long for his arrival in the port of his destination; if the *military man* wish for an and of the campaign, and long for the day that is to restore him to his friends, crowned with laurels, and enriched with spoils and trophies; if the *wearied traveller* pant after his native soil, and wish for the end of his journey; if the *captive* long to be freed from his chains; if the *farmer*, after the toils and fatigues of the winter, rejoice at the bright prospect of the approaching harvest; why should not a *christian* long for the end of the labo-

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rious winter of this life, in order to reap the sweet fruits of his past labours? why should he not be charmed with the well-grounded hope of *entering* into the joys of his Lord, and finding the gates of heaven open to receive his soul? why should he not wish to be *rescued* out of the stormy sea of this world, and arrive safely in the harbour of eternal life? why should he not long for the end of the *spiritual warfare* wherein he is constantly engaged, in order to receive that never-fading *crown of glory*, which is reserved in the kingdom of heaven for such as *conquer*? why should he not welcome the happy hour of his death, which is to restore him to his native country, fix him in his proper habitation, secure him from the embarrassments and snares of this mortal life, and translate him to the glorious society of the holy apostles, martyrs, confessors, virgins, and an innumerable host of heavenly citizens, who await him, and long to congratulate his happy arrival? "Which amongst us," says St. Cyprian, "who for a long time had been a sojourner in a foreign country would not anxiously desire to return to his native soil? What person would not wish for a prosperous gale of wind to waft him with expedition to his favourite home, that he might the sooner embrace his friends and relations? Heaven is our native country; here we are but strangers, captives, and pilgrims. Here we have no permanent city; but there we shall be at home in our Father's house. Here we are exiles and travellers, hastening to the end of our journey. This world is a tempestuous ocean, full of rocks and quicksands, wherein we are constantly tossed to and fro by storms and hurricanes, tortured between hopes and fears, and every moment exposed to the danger of being shipwrecked. "O how happy are they," continues St. Cyprian, "who, after being delivered from these storms and hurricanes, have happily arrived at the haven of everlasting bliss!" How happy are they who are removed from the dangers of sin, and freed from the assaults of the devil. and the conflict of their passions! How happy are they who are withdrawn from the miseries of this perishable life, and have put on a glorious immortality! Who would not rejoice to obtain everlasting rest, out of the reach of danger? Who would not cheerfully quit this sinful Babylon, to spend an eternity in the presence of God, and live for ever with Jesus Christ, in the company of millions

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of saints and angels! O blessed be that Divine Providence, that infinite goodness, which has provided a better world to receive us, and there promises us eternal life: Hence hath St. Teresa exclaimed: "O death, I know not who can fear thee, since it is by thee that we find life."

Too great a love of life betrays a want of that lively faith and confidence, which, by fortifying the mind of a christian, enables him to stare death in the face, and despise that king of terrors. It is now more than ever incumbent on us to comply with the obligation we lie under, of suppressing inordinate self-love in our hearts, and of doing, not our own, but the will of our heavenly Father; for how inconsistent would it be to desire that *his will may be done on earth, as it is in heaven*, if upon summoning us to quit this world, we are reluctant and unwilling to obey his call? With what propriety can we say, *thy kingdom come*, whilst we evidently betray a desire of remaining here in a state of bondage to our passions and subjection to the devil, rather than accept the invitation to go and live with Jesus Christ, in the kingdom which he has purchased for us at the expense of his sacred blood. To die well or ill, is all that should give us trouble. We know for certain that death is the only way to eternal happiness; that the cross is the ladder by which we should ascend to heaven; and that through many sufferings and tribulations we must endeavour to enter into it. Christ himself died before he entered into his glory. We cannot arrive at heaven by any other road. It is the only gate to life everlasting. It is a passage from a valley of tears to a region of unspeakable bliss. It is a deliverance from a continual warfare, in which we are surrounded with a thousand dangers of perishing. It is a happy exemption from the temptation of the devil, the world, and the flesh, which are our capital enemies. Animated therefore, with a bright prospect of eternal happiness at our departure, we should consider the pangs of death as nothing else but the breaking down of that partition which stands betwixt the soul and the sight of its sovereign good.

"The body is a tottering edifice, which must necessarily fall, that the soul may be at rest. It is like the scaffolding which architects make use of to erect a palace; but which they take away after the building is finished."—*Clement XIV.—Picture of Man.*

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SHORT ACTS OF VIRTUE,

Which may be leisurely and distinctly suggested to sick persons in time of danger, yet so as not to fatigue them with too much reading.

O MY God, I firmly believe whatever thy holy Catholic Church believes and teaches, and with the assistance of thy divine grace, I will die in this belief. Increase, O Lord, and strengthen my faith.

In thee, O Lord, I place my whole confidence. I hope to possess eternal life through thy infinite mercy and the merits of my Saviour Christ Jesus. O let me not be confounded for ever. My God! I love thee with my whole heart and soul, above all things, because thou art infinitely good and worthy of all love.

I love my neighbour, nay, and even my enemies, for the love of thee. O my God, it grieves me to the soul for having so ill-served so good a master. O that my heart could break asunder with sorrow for having offended thee by the sins of my past life! O that I had never offended so good a God! O unhappy day that I neglected to love thee! Too late, too late have I begun to love thee. I confess mine iniquities are many and grievous; but they cannot lessen my confidence in thy mercies, which are infinitely greater than my sins.

I most humbly ask pardon for them. I detest them because they displease thee. O God, be merciful to me a sinner. O grant me a true

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and sincere contrition, and let not the enemy of my soul have any power over me, either now or at my last hour.

Pardon me, O Jesus. Hear me, O Jesus. Save me, O Jesus. I renounce from this moment, and for all eternity, the devil and all his works. I abhor all his suggestions and temptations. I will, by no means, give admittance or consent to them.

Grant me, O Lord, the most precious gift of final perseverance, that whenever my hour comes, I may die in thy grace. I beg pardon of all those whom I have any way offended, and I sincerely forgive all those who have any way offended or injured me, or who wish me any kind of evil whatsoever.

I recommend my soul to God my Creator, who made me out of nothing; to Jesus Christ my Saviour, who redeemed me with his blood; to the Holy Ghost, who sanctified me in the water of baptism.

Praise, honour, and glory, be to thy name for ever, O my God, for all the graces and benefits which I have received from thy bounty during the whole course of my life.

May thy providence be ever blessed and praised for all the sufferings I have endured: O receive them in satisfaction for my sins. I offer up to thee, O my crucified Redeemer, all that I now suffer, or may have yet to suffer, to be united to, and to be sanctified by thy passion.

I am content to suffer here, in hopes that

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my momentary pains and sufferings will be soon changed into an eternity of happiness and comfort.

Let the flesh suffer and perish, so that the spirit may be safe. Scourge and afflict my body; and spare my soul for all eternity. Here wound me, here burn me, here cut me asunder; but spare me at my last hour.

My whole confidence, either of living or dying well, is grounded on the infinite merits of my Redeemer's death and passion, and the blood he hath shed for my sins.

Receive, O eternal Father, his precious merits, in full satisfaction for all my offences. O let me never be separated from thee.

Wound my heart with thy love, that it may relish nothing that is earthly. Take off my thoughts from this mortal life, that all my comfort may be placed in thee alone.

Dispose of my soul that it may be prepared at thy call to go forth and meet thee, and become thy habitation for ever.

To thee I resign my heart, and bequeath my soul. O do not cast me off amongst the reprobate; but make me fit to appear in thy sight.

O happy hour! when shall I behold thee? O sweet Jesus! when shall I appear before thy face? When shall I be disengaged from this earthly habitation, that I may come to the enjoyment of thee? When shall I be released from this prison, this miserable Babylon, this place of banishment, that I may bless thy

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name, and join with thy angels and saints in thy everlasting praise?

When shall I lay down this cumbrous weight of flesh, and be delivered from this body of death, which I have loved too well?

Thou hast in thy justice decreed that I should die. I most humbly submit to the sentence, and readily accept it in the spirit of penance, in order to honour thee by the sacrifice of my life, and to give a proof of my obedience to thy orders.

I am content to die for thy glory, and to testify that I love thee better than myself.

I am content to die, that I may no longer offend thee, but that I may love thee, possess thee, praise thee, bless thee, and glorify thee for ever in heaven. I am content to die, to expiate by my death and suffering, all the sins which I have committed since I came into the world.

I am ready and willing to be deprived of every thing I have loved upon earth. I renounce all the vanities of the world, and now willingly bid farewell to this vale of tears and miseries.

Heaven is my happier home. Paradise is much more pleasant and agreeable, and death is the path that leads to it.

O happy news of my departure! I hope I shall soon hear the choirs of angels sing forth the immortal praise of my God. To dwell one day in his holy palace, in the company

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of the blessed, is better than to be a thousand years in the tabernacle of sinners.

Let slow death then hasten on, that dying I may be no longer exposed to the dangerous occasions of sin, but that I may see and enjoy thee, my God, in paradise, and love thee eternally in the regions of bliss and immortality.

O heavenly Jerusalem! O beautiful city of God, my happy home! when shall I arrive in thy sacred tabernacles?

Take courage, my soul. The hour approacheth. Eternity comes on. Thy miseries and sorrows will soon have an end.

Thou art going to the nuptials of the Lamb. Thou art going to the land of the living. Thou art going to a kingdom where the God of all glory displays his grandeur with the greatest magnificence.

O welcome the approaching hour of death, which is to remove thee to a better life, and to translate thee from misery to felicity, from death to immortality.

Jesus Christ was crucified and died for thee. Be ready then to die for him, that thou mayest enjoy him in the kingdom of heaven, which he has promised to those who put their trust and confidence in him. [*Here the assistants may show a crucifix to the sick person.*] Contemplate him expiring on the painful bed of the cross, without any other pillow to support his head but a crown of thorns. Behold his merciful arms extended to embrace thee. See

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his sacred side laid open to grant thee admittance to his heart. See his blessed head laid down to give the kiss of peace. See at how dear a rate he has purchased thy salvation. See what he suffered for thy sake. Embrace him with the most tender affection, and with a firm confidence that thou wilt soon see him in heaven, whom thou now beholdest fastened on a cross. Yes, my divine Redeemer, I embrace thee with all the affections of my soul. I depend on thy merits, and take shelter in thy bleeding wounds. I trust thou wilt not suffer me to be for ever miserable, for thou art infinitely good and merciful. Since I have thy blood to plead in my behalf, why should I fear? why should I tremble at the thoughts of death, when I consider that thou hast satisfied for my sins, paid my debts, and laid down thy life for my salvation?

I am not afraid of hell, though I have deserved it, because my dear Jesus has purchased heaven for me.

I hope in his mercy; and all the artifices of the infernal spirits shall never induce me to relinquish my hope.

In spite of them all, I will sing eternal praises to thee, O blessed Trinity, Father, Son, and Holy Ghost; I will adore thy mercies, and will possess and love thee for ever.

I will now say what, perhaps, I shall not be able to say at my dying moments:—"O Father of mercies, and God of all consolation,

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into thy most merciful hands I commend my soul, both for time and eternity."

Now, instead of then, when perhaps I may be deprived of the use of speech and reason, I offer thee, O Lord, my heart, my life, my agony, my pains, my anguish, my distress, and my death, to be united to the bloody sweet and agony of my dear Saviour Jesus Christ.

Now, as well as at the time of my departure, I renounce Satan, and declare my abhorrence of whatever evil thoughts he shall then suggest to me.

O God of my heart, my portion, and my inheritance for ever! I desire to love thee, as the angels of heaven love thee. O how good hast thou been to me, and how ungrateful have I been to thee! I grieve from the bottom of my heart that I ever offended thee, who art infinitely amiable. Forgive me, dear Jesus! forgive me, O Father of mercies.

O my God and my all! my soul doth thirst after thee. When shall I come and appear before thee, O thou fountain of mercy! O who will deliver me from this body of death! I desire to be dissolved and to be with Christ; for Christ is my life, and to die will be my gain.

How lovely are thy tabernacles, O Lord God of Hosts! I love the beauty of thy house, and the place of thy glorious abode. "The eye hath not seen, the ear hath not heard, nor hath it entered into the heart of man to conceive, what things God hath prepared for those who love him."

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What have I more to do with the world? And in heaven, what can I desire but thee only, O Lord? Now dost thou dismiss thy servant in peace.

I am weary of this life. I willingly take my leave of this world, and of all terrestrial objects.

Nothing, O good Jesus! nothing more shall ever separate me from thee.

O holy Mary, mother of God, who didst assist at the death of thy beloved son Jesus, obtain for me the grace of a happy death.

Glorious St. Michael, prince of the heavenly host, intercede for me at the hour of my death, that I may depart this world in the grace and favour of my Creator.

O holy Angel Guardian, to whose care God in his mercy has committed me, stand by me at that dreadful hour; protect me against all the powers of darkness: defend me from all my enemies; and conduct my soul to the mansions of eternal repose.

O all ye blessed angels and saints of God, assist me by your intercession, in this last and dreadful passage.

O Lamb of God, who takest away the sins of the world, be thou then to me a powerful redeemer and advocate with the Father.

Let those hands which were nailed to the cross, plead in my behalf, and open to me the gates of heaven.

Be thou a Jesus to me, and save my soul at that awful period. Hide me in thy wounds,

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and protect me under the shadow of thy wings.

O good Shepherd of souls! do not forsake me, but conduct my soul into eternal rest.

Suffer thy passion and death to stand betwix my soul and thy justice; and let these comfortable words sound then in my ears: "This day thou shalt be with me in paradise."

O sweet Comforter of desolate and distressed souls let me then experience the multitude of thy tender mercies, when my soul shall be in conflict with the pangs of death.

Be mindful of thy poor creature, whom thou hast redeemed with thy precious blood.

Remember thou hast bought my soul at a dear rate. O let not thy precious blood be lost on me, or spilt in vain.

O let not my soul perish, which cost thee so great a price.

Thou hast promised, that whosoever shall invoke thy name with faith and confidence, shall be saved: I invoke thy sacred name, O Jesus, with my whole heart, and with all possible respect and devotion: do not then suffer me to be lost for ever.

Help me, O God my Saviour; and for the glory of thy blessed name, deliver me. Look with an eye of pity on this poor piece of clay, and succour me in my distress.

I beseech thee, by thy sufferings on the cross, especially at that hour when thy blessed soul

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left thy sacred body, to have mercy on my soul at the time of its departure from mine.

Call me to thyself, and receive me into the number of thine elect, that I may praise thee without end.

O Jesus, Son of the living God, have mercy on me.

Give me thy blessing, O most loving Jesus. Lord Jesus, receive my soul.

Receive me Lord Jesus, in thy mercy! receive my soul in peace.

Glory be to the Father, &c.

Post hominem vermis; post vermem fœtor et horror:
Sic in non hominem vertitur omnis homo.

A PRAYER BY ST. LIGUORI.

Ah, my Redeemer, how have I been able hitherto to live in such forgetfulness of you? You were prepared to grant me all the graces which I should ask of you; you only waited for me to ask them. But I have thought only of indulging my senses, and have been indifferent about the privation and loss of your love and of your graces. Lord, forget all my ingratitude, and have mercy on me. Pardon me all the displeasure I have given you, and grant me perseverance. O God of my soul, give me the grace always to ask your aid not to offend you. Do not permit me to be, as I have hitherto been, negligent in the performance of this duty. Grant me light and strength always to recommend myself to you, and par-

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ticularly when my enemies tempt me to offend you again. Grant, O my God, this grace through the merits of Jesus Christ, and through the love which you bear to him. O Lord, I have offended you enough. I wish to love you during the remainder of my life. Give me your love; and may this love remind me to ask your aid whenever I shall be in danger of losing you by sin. Mary, my hope after Jesus, through your intercession I hope for the grace to recommend myself, in all my temptations, to you and to your Son. Hear me, O my queen, through the love which you bear to Jesus Christ.

A DEVOUT PRAYER OF ST. AUGUSTINE ON THE SUFFERINGS OF CHRIST.

O GOD! who for the redemption of the world didst vouchsafe to be born—to be circumcised—to be rejected by the Jews—to be betrayed with a kiss—to be bound like a malefactor, and like an innocent lamb to be led to the slaughter—to be ignominiously brought before Annas, Caiphas, Pilate, and Herod—to be accused by false witnesses—scourged with whips—buffeted—defiled with spittle—crowned with thorns—stripped of thy clothes—fastened to the cross, placed between two thieves—to have vinegar and gall given thee to drink—to have thy side pierced through with a spear! Thou, O Lord, by these most grievous pains, which I, though unworthy, do commemorate, and by thy most sacred passion and death, free

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me from the pains of hell, and conduct me whither thy mercy did conduct the good thief crucified with thee: who, together with the Father and the Holy Ghost, livest and reignest for ever.

A PRAYER OF ST. JEROME IN TIME OF AGONY.

MERCIFUL Jesus, thou art my strength, my refuge, and my deliverer; in thee I have believed and hoped; in thee have I loved. Call me now, I beseech thee, and I will answer.—Stretch forth thy hand of mercy to the work of thy hands, and let me not perish, whom thou hast redeemed with thy precious blood.

It is now time for dust to return to dust, and my spirit to thee who gavest it. Open then, Lord, the gate of life, and receive me; receive me most merciful Lord, according to the multitude of thy tender mercies, who receivedst the thief on the cross, and now prepare my soul for hearing the same promise of mercy which he did. I am sick, O Lord, and my life is withering away; therefore I come to thee my physician. Heal me then, my God, and I shall be healed: let me not be confounded; because I put my trust in thee. In thee have I hoped; let me not be cast off for ever.

But what am I, most merciful Lord, that I should speak thus boldly to thee?—I am a sinner, grown up in sin, a rotten carcass, a vessel of corruption, and food for worms. But spare me still, my God; for what victory is there in overthrowing me, who am but as dust before

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the wind? Forgive me all my sins, and deliver me from my distress.

Arise and help me, Lord; arise and let thy mercy plead for me. Let my prayer ascend before thee, and stretch forth thy hand to help me; for behold I am covered with sin, and have done evil in thy sight, and there is none can heal me but thou, my God. If thou hadst not paid my ransom, by dying on the cross, should not I have been for ever miserable? Remember then, O merciful Jesus, that I have a share in that price that was paid. It was for me also, though most unworthy, thy blood was shed; let me, therefore, have a part in this mercy.

I confess I have many times offended against thee, and therefore am not worthy to be called thy child; but turn away thy face, I beseech thee, from my sins, and blot out all my iniquities. Deal not with me acccording to what I deserve, nor chastise me according to my iniquities; but help me, O God, my Saviour, and for the glory of thy name deliver me. Now at this hour show mercy to me, and whenever I depart receive me into the number of thy family, that I may be one of those who are to praise thee for ever.

PRAYERS TO BE RECITED BY THE ASSISTANTS WHEN THE DYING PERSON LOSES THE USE OF SPEECH.

LORD Jesus Christ, we beseech thee, by thy bitter agony and prayer in the garden, that thou wouldst be pleased to be an advocate with

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thy eternal Father, in behalf of this thy servant: lay before him (*her*) all those drops of blood which in thy anguish of spirit flowed from thy body, and offer them for the remission of all his (*her*) sins: that in this hour of extremity, he (*she*) may be discharged from that hand-writing of sin which stands against him (*her*), and from that punishment which he (*she*) fears to be too justly due to his (*her*) sins. "Our Father," &c. "Hail Mary," &c.

Lord Jesus Christ! who for our salvation was pleased to suffer death on the cross, we beseech thee to offer up all the anguish and pains thou didst then endure, and most especially at the hour of thy death, in behalf of this thy servant, that they may be accepted in his (*her*) favour, for the good of his (*her*) soul, for the obtaining of a happy hour, and for the release from that punishment which he (*she*) has deserved for his (*her*) sins. "Our Father," &c. "Hail Mary," &c.

Lord Jesus Christ! who hadst such a boundless love for man as to induce thee to become man for his salvation, we beseech thee to let this thy infinite charity and goodness towards mankind, so plead in behalf of this thy poor servant, that by thy powerful mediation, his (*her*) soul, at the moment of its departure from the body, being freed from the bonds of sin, may find a free admittance through the gates that lead to the mansions of eternal bliss. "Our Father," &c. "Hail Mary," &c.

Lord Jesus Christ! who by thy precious

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blood hast redeemed us, we beseech thee to imprint deep in the soul of this thy servant the memory of thy most sacred wounds, that having them perpetually in his (*her*) sight, he *(she)* may be encouraged to suffer with patience and resolution, and be armed against all the pangs of death. Thus let him (*her)* cheerfully submit to all the difficulties of his (*her*) condition, and begin, even here, to be united to thee with a love that shall never end.

Grant him (*her*) now to partake of the fruit of thy holy incarnation, of thy bitter passion, of thy glorious resurrection, and admirable ascension.

Grant that he (*she*) may be sensible of the effects of thy holy mysteries and sacraments, and of all the prayers which are offered by the whole church.

Remember, O Lord, that thou wast once in the straits of death; and in this extremity, after crying out to thy eternal Father, and commending thy spirit to him, didst expire. Behold now this thy servant in his (*her*) anguish crying aloud to thee; stand thou by him (*her*), defend and comfort him *(her*) in this his (*her*) distress, and receive his (*her*) soul into thy merciful embraces.

Remember, O Jesus, that thy arms were stretched forth, thy side opened, and thy sacred head bowed down from the cross; have regard now, we beseech thee, to the soul of this thy servant, which, departing out of this world, seeks refuge in thee; receive it into thy arms,

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clasp it to thy breast, and there let it hide itself, secured from the attacks of all its enemies, till the anger of God pass over. Into thy hands we commend his (*her*) spirit, which has been created and redeemed by thee, despise not, we beseech thee, the work of thy hands.

O Christ Jesus, who was crucified for our redemption, we beseech thee, by that love which brought thee from heaven, to have compassion on the soul of thy servant; forgive him (*her*) all his (*her*) sins, and by the merits of thy bitter passion, satisfy for all his (*her*) failings, and supply his (*her*) defects; let him (*her*) now experience the multitude of thy tender mercies, and be sensible how good thou, O Lord, art. Dispose now his (*her*) soul by thy grace, that he (*she*) may be prepared at thy call to go forth to meet thee, his (*her*) heavenly bridegroom. Grant him (*her*), we beseech thee, true patience and perfect resignation in his (*her*) pains and anguish. Give him (*her*) full discharge from all his (*her*) sins; confirm his (*her*) faith; strengthen his (*her*) hope, and perfect his (*her*) charity; that departing hence, his (*her*) soul may be received into thy mercy. O dear Redeemer, by that distress which thou didst suffer on the cross, when thou criedst out to thy eternal Father, we pray thee to show mercy to this thy servant in his (*her*) extremity; hear the sighs and desires of his (*her*) heart; and since he (*she*) is now deprived of the faculty of speech, speak thou for him (*her*), we beseech thee, who

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art the eternal Word, and to whom the Father will refuse nothing.

By thy victory over death, and the infinite merits of thy passion, we beseech thee, on behalf of this thy servant, to have no other thoughts but of peace, of mercy and comfort, and not of affliction. Bear him (*her*) up against all distrust and despair; deliver him (*her*) from his (*her*) necessities, and be his (*her*) comforter in his (*her*) distress. Let those hands which were once nailed to the cross, now plead for him (*her,*) and obtaining his (*her*) pardon, conduct him (*her*) into thy eternal rest. Amen.

THE RECOMMENDATION OF A SOUL DEPARTING.

LORD, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Holy Mary,
All ye Angels and Archangels,
Holy Abel,
All the choir of the Just,
Holy Abraham,
St. John Baptist,
St. Joseph,
All ye Patriarchs and Prophets,
St. Peter and St. Paul,
St. Andrew,
St. John,
All ye holy Apostles and Evangelists,
All ye holy disciples of our Lord,

Pray for him (her.)

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All ye holy Innocents,
St. Stephen,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,
St. Laurence,
All ye holy Bishops and Confessors,
St. Benedict,
St. Francis,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy Virgins and Widows,
All ye saints of God, *make intercession for him* (her).

Pray for him (her.)

Be merciful, *spare him* (her,) *O Lord.*
Be merciful, *deliver him* (her,) *O Lord.*
Be merciful, *receive him* (her,) *O Lord.*
From thy anger,
From the danger of death,
From an ill end,
From the pains of hell,
From all evil,
From the power of the devil,
Through thy nativity,
Through thy cross and passion,
Through thy death and burial,
Through thy glorious resurrection,
Through thy admirable ascension,
Through the grace of the Holy Ghost, the comforter,
In the day of judgment,

Deliver him (her,) *O Lord.*

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We sinners, *beseech thee to hear us.*
That thou spare him (*her*), *we beseech thee to hear us.*
Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

LET US PRAY.

DEPART then, O christian soul, out of this miserable world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the angels, archangels, thrones, dominations, cherubim, and seraphim; in the name of the patriarchs and prophets, of the holy apostles, and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins, and of all the saints of God: let thy place be this day in peace, and thy abode in holy Sion: through Christ our Lord. Amen.

God of clemency! God of goodness! O God, who according to the multitude of thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this thy servant (*N.*) and grant him (*her*) a full discharge from all his (*her*) sins, who most earnestly begs it of thee. Renew, O merciful Father, whatever is corrupt in him (*her*) through human frailty, or by the snares of the enemy; make him (*her*) a true member of thy church, and let him (*her*) partake of the fruit of thy redemption. Have compassion, O

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Lord, on his (*her*) sighs, have pity on his (*her*) tears, and admit him (*her*) to the sacrament of thy reconciliation, who has no hope but in thee: through Christ our Lord. Amen.

I recommend thee, dear brother (*sister,*) to Almighty God, and commit thee to his mercy, whose creature thou art; that having paid the common debt, by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of the earth. May, therefore, the noble company of angels meet thy soul at its departure. May the court of the apostles receive thee. May the triumphant army of glorious martyrs conduct thee. May the crowds of joyful confessors encompass thee. May the choir of blessed virgins go before thee; and may a happy rest be thy portion in the company of the patriarchs. May Jesus Christ appear to thee with a mild and cheerful countenance, and give thee a place among those who are to be in his presence for ever. Mayest thou be a stranger to all who are condemned to darkness, chastised with flames, or punished with torments. May God command thy wicked enemy, with all his evil spirits, to depart from thee. May the infernal spirits tremble at thy approach encompassed by angels, and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate him fly before his face. Let them vanish like smoke, or as wax before the fire; so let sinners perish in the sight of God. But as to the just, let them rejoice and

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be happy in his presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thy course to heaven. May Christ Jesus, who was crucified for thee, be thy deliverer. May he deliver thee from death, who for thy sake vouchsafed to die. May Christ Jesus, the Son of the living God, place thee in his garden of Paradise; and may he, the true shepherd, own thee for one of his flock. May he absolve thee from all thy sins, and place thee at his right hand in the inheritance of his elect. O may it be thy happy lot to behold thy Redeemer face to face; to be ever in his presence, in the beatific vision of that eternal truth, which is the joy of the blessed. And thus placed among those happy spirits, mayest thou be for ever filled with heavenly sweetness. Amen.

Receive thy servant, O Lord, into that place where he (*she*) may hope for salvation from thy mercy.—R. Amen.

Deliver, O Lord, the soul of thy servant from all dangers of hell, and from all pain and tribulation.—R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world.—R. Amen.

Deliver, O Lord, the soul of thy savant, as thou deliveredst Noah in the flood.—R. Amen.

Deliver, O Lord, the soul of thy servant,

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as thou deliveredst Abraham from the midst of the Chaldeans.—R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his afflictions.—R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by his father.—R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and the the flames of fire.—R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of Egypt.—R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the lions' den.—R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the fiery furnace, and from the hands of that unmerciful king.—R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susannah from her false accusers.—R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hands of Saul and Goliah.—R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison.—R. Amen.

And as thou deliveredst the blessed virgin and martyr, St. Thecla, from most cruel

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torments, vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys.—R. Amen.

LET US PRAY.

We commend to thee, O Lord, the soul of this thy servant; and beseech thee, O Jesus Christ, Redeemer of the world, that as in thy mercy to him (*her*) thou becamest man, so now thou mayest vouchsafe to admit him (*her*) into the number of the blessed. Remember, O Lord, that he (*she*) is thy creature, not made by strange gods, but by thee, the only true and living God; for there is no other God but thee, and none can work thy wonders. Let his (*her*) soul find comfort in thy sight, and remember not his (*her*) former sins, nor any of those excesses which he (*she*) has fallen into through the violence of passion and corruption. For although he (*she*) hath sinned, yet he (*she*) has still retained a true faith in thee, Father, Son, and Holy Ghost; he (*she*) has had a zeal for thy honour, and faithfully adores thee his (*her*) God and Creator of all things.

Remember not, O Lord, the sins or ignorance of his (*her*) youth; but according to thy great mercy be mindful of him (*her*) in thy eternal glory. Let the heavens be opened to him (*her*,) and the angels rejoice with him (*her*). May St. Michael the archangel, the chief of the heavenly host, conduct him (*her*). May blessed Peter, thy apostle, to whom were

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given the keys of the kingdom of heaven, receive him (*her.*) May holy Paul thy apostle, and chosen vessel of election, assist him (*her.*) May St. John, thy beloved disciple, to whom were revealed the secrets of heaven, intercede for him (*her.*) May all thy holy apostles, to whom was given the power of binding and loosening, pray for him (*her.*) May all the chosen servants and martyrs of God, who in this world have suffered torments for thy sake, O Christ, intercede for him (*her,*) that being delivered from this body of corruption, he (*she*) may be admitted into the kingdom of heaven; through the assistance and merits of thee, our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

[Should the sick person still continue in distress of agony, it may be proper for the assistants to continue on in prayer, saying Psalms xxi. cxviii.]

LITANY FOR A HAPPY DEATH;

Composed by a young Lady who was converted to the Catholic Faith, and afterwards died at eighteen, in the odour of sanctity.

O LORD JESUS, God of goodness, and Father of mercies, I approach to thee with a contrite and humble heart: to thee I recommend the last hour of my life, and the decision of my eternal doom.

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When my feet, benumbed with death, shall admonish me that my mortal course is drawing to an end,

When my eyes, dim and troubled at the approach of death, shall fix themselves on thee, my last and only support,

When my face, pale and livid, shall inspire the beholders with pity and dismay; when my hair, bathed in the sweat of death, and stiffening on my head, shall forebode my approaching end,

When my ears, soon to be for ever shut to the discourse of men, shall be opened to the irrevocable decree which is to cut me off from the number of the living,

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish; when my soul, affrighted with the sight of my iniquities, and the terrors of thy judgments, shall have to fight against the angel of darkness, who will endeavour to conceal thy mercies from my eyes, and to plunge me into despair,

When my poor heart, yielding to the pressure, and exhausted by its frequent struggles against the enemies of its salvation, shall feel the pangs of death,

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the

Merciful Jesus, have mercy on me.

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victim of penance; and in that dreadful moment,

When my friends and relations, encircling my bed, shall shed the tear of pity over me, and invoke thy clemency in my behalf,

When I shall have lost the use of my senses; when the world shall have vanished from my sight; when my agonizing soul shall feel the sorrows of death,

When my last sigh shall summon my soul to burst from the embraces of the body, and to spring to thee on the wings of impatience and desire,

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale, and cold, receive this separation as a homage which I willingly pay to thy divine Majesty; and in that last moment of my mortal life,

When at length my soul, admitted to thy presence, shall first behold the splendour of thy Majesty, reject me not, but receive me into thy bosom, where I may for ever sing thy praises; and in that moment, when eternity shall begin to me,

Merciful Jesus, have mercy on me.

LET US PRAY.

O GOD, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in

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the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embraces of thy love: through Christ our Lord. Amen.

THE SOUL BEING NOW DEPATED, THE FOLLOWING RESPONSORY IS SAID:

COME to his (*her*) assistance, all you saints of God; meet him (*her*) all you angels of God; receive his (*her*) soul, and present it now before its Lord. May Jesus Christ receive thee, and the angels conduct thee to thy place of rest; may they receive thy soul, and present it now before its Lord.

V. Eternal rest grant him (*her*,) O Lord.

R. And let perpetual light shine unto him (*her*.)

May the angels present him (*her*) now before the Lord.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father, &c.

V. And lead us not into temptation;

R. But deliver us from evil.

V. Eternal rest grant him (*her*,) O Lord.

R. And let perpetual light shine unto him, (*her*.)

V. From the gates of hell;

R. Deliver his (*her*) soul, O Lord.

V. May he (*she*) rest in peace;

R. Amen.

V. O Lord, hear my prayer;

R. And let my cry come unto thee.

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LET US PRAY.

UNTO thee, Lord, we commend the soul of thy servant (*N.*) that being dead to this world, he (*she*) may live to thee; and whatever sins he (*she*) has committed through human frailty, we beseech thee, in thy goodness, mercifully to pardon: through Christ our Lord. Amen.

[Then, for a conclusion, may be added the following prayer for the assistants, which may be also said at the burial.]

GRANT, O Lord, that while we here lament the departure of thy servant, we may ever remember that we are most certainly to follow him (*her*). Give us grace to prepare for that last hour by a good life, that we may not be surprised by a sudden death, but be ever watching when thou shalt call, that so with the spouse we may enter into eternal glory: through Jesus Christ our Lord. Amen.

A PRAYER FOR ALL THAT ARE BURIED IN A CHURCH OR CHURCH-YARD.

O GOD, by whose mercy the souls of all the faithful find rest, grant to all thy servants, here or elsewhere, that have slept in Christ, the full remission of all their sins; that being acquitted as well from the guilt as the temporal punishment due to them, they may be speedily admitted into thy heavenly kingdom, and there rejoice with thee for all eternity: through, &c.

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EXEQUIES, OR SACRED RITES OVER THE TOMB.

[Solemnity performed after High Mass for the Dead, and which may be privately recited after the Office.]

RESPONSORY.

LIBERA me, Domine, de morte æterna, in die illa tremenda: *Quando cœli movendi sunt, et terra: *Dum veneris judicare sæculum per ignem.

V. Tremens factus sum ego, et timeo dum discussio venerit, atque ventura ira.

R. Quando cœli movendi sunt et terra.

V. Dies illa, dies iræ, calamitatis, et miseriæ: dies magna, et amara valde.

R. Dum veneris judicare sæculum per ignem.

Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

R. Libera me, Domine, de morte æterna, in die illa tremenda, quando cœli movendi sunt et terra, dum veneris judicare sæculum per ignem.

Kyrie, eleison. Christe, eleison. Kyrie, eleison.

Pater noster, [*secreto.*]

V. Et nos inducas in tentationem.

R. Sed libera nos a malo.

V. A porta inferi.

R. Erue, Domine, animam ejus [animas eorum.]

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EXEQUIES, OR SACRED RITES OVER THE TOMB.

[Solemnity performed after High Mass for the Dead, and which may be privately recited after the Office.]

RESPONSORY.

DELIVER me, O Lord, from eternal death on that dreadful day: *When the heavens and earth shall be moved: *Whilst thou wilt come to judge the world by fire.

V. I am seized with trembling and dread, when I reflect on the rigorous examination, and the vengeful wrath of that day.

R. When the heavens and earth shall be moved.

V. That day shall be a day of wrath, calamity, and misery: the great day of extreme bitterness and terror.

R. Whilst thou wilt come to judge the world by fire.

Eternal rest grant to them, O Lord, and may the perpetual light of glory shine upon them.

R. Deliver me, O Lord, from eternal death on that dreadful day, when the heavens and earth shall be moved, whilst thou wilt come to judge the world by fire.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father, [*in silence.*]

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gates of hell.

R. Deliver his soul, [their souls,] O Lord.

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V. Requiescat (requiescant) in pace.
R. Amen.
V. Domine, exaudi, orationem meam.
R. Et clamor meus ad te veniat.

OREMUS.

PRAYER ON THE COMMEMORATION OF ALL SOULS.

FIDELIUM, Deus, omnium conditor et redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

SUFFRAGES FOR THE SOULS OF THE FAITHFUL DEPARTED IN GENERAL.

PSALMUS CXXIX.

DE profundis clamavi ad te, Domine: *Domine, exaudi vocem meum.

Fiant aures tuæ intendentes *in vocem deprecationis meæ.

Si iniquitatis observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuat anima mea in verbo ejus: *speravit anima mea in Domino.

A custodia matutina usque ad noctem, *speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

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V. May he (they) rest in peace.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

LET US PRAY.

PRAYER ON THE COMMEMORATION OF ALL SOULS.

O GOD, the creator and redeemer of all the faithful, give to the souls of thy servants departed, the full remission of all their sins; that, through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest, with the Father and the Holy Ghost, one God, world without end. Amen.

SUFFRAGES FOR THE SOULS OF THE FAITHFUL DEPARTED IN GENERAL.

PSALM CXXIX.

FROM the depths I have cried out to thee, *O Lord: Lord, hear my voice.

Let thy ears be attentive *to the voice of my petition.

If thou wilt consider our iniquities, O mighty Lord, *who shall endure it?

But with thee there is merciful forgiveness: * and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word: *my soul hath hoped in the Lord.

From the morning watch, even until night, * let Israel hope in the Lord.

Because with the Lord there is mercy: * and with him, plentiful redemption.

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Et ipse redimet Israel *ex omnibus iniquitatibus ejus.

Kyrie, eleison. Christe, eleison. Kyrie, eleison.

Pater noster, (*secreto.*)

V. Et ne nos inducas in tentationem,

R. Sed libera nos a malo.

V. Requiem æternam dona eis, Domine;

R. Et lux perpetua luceat eis.

V. A porta inferi,

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

℣ OREMUS.

FIDELIUM, Deus, omnium conditor et redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

V. Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Anima ejus (animæ eorum) et animæ omnium fidelium defunctorum, per misericordiam Dei, requiescant in pace.

R. Amen.

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And he shall redeem Israel * from all his iniquities.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father, (*in silence.*)

V. And lead us not into temptation,

R. But deliver us from evil.

V. Eternal rest grant to them, O Lord;

R. And may the perpetual light of glory shine upon them.

V. From the gates of hell,

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

LET US PRAY.

O GOD, the creator and redeemer of all the faithful, give to the souls of thy servants departed, the full remission of all their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest world without end. Amen.

V. Eternal rest grant to them, O Lord.

R. And may the perpetual light of glory shine upon them.

V. May they rest in peace.

R. Amen.

V. May his soul (their souls), and may the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

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LITANY FOR THE DEAD.

"It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—2 MAC. xii. 46.

LORD, have mercy on us. Christ, have mercy on us. Lord, have mercy us.

Jesus, receive our prayers. Lord Jesus, grant our petitions.

O God the Father, Creator of the world, *Have mercy on the souls of the faithful departed.*

O God the Son, Redeemer of mankind, *Deliver the souls of the faithful departed.*

O God the Holy Ghost, perfecter of the elect, *Accomplish the bliss of the faithful departed.*

Blessed Virgin Mary, who, by the special privilege of grace, was triumphantly assumed into the kingdom of thy Son, *Pray for the souls of the faithful departed.*

Blessed angels, who, ordering aright the first act of your will, were fixed forthwith in unchangeable happiness, *Pray, &c.*

Blessed patriarchs, who were filled with joy when the Desired of Nations put an end to your captivity, *Pray, &c.*

Blessed prophets, who after patiently awaiting the arrival of the Messiah, were at length consoled by a visit from him in person, *Pray, &c.*

Blessed saints, who at the glorious resurrec-

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tion of our Saviour, were translated from Limbo to the visible presence of God, *Pray, &c.*

Blessed apostles, who at the last day shall sit to judge the twelve tribes of Israel, *Pray, &c.*

Blessed disciples of our Lord, who followed his steps in the narrow paths to perfection, *Pray, &c.*

Blessed martyrs, who passed through the sea of your own blood, entering immediately into the land of promise, *Pray, &c.*

Blessed confessors, who despised the vanity of the earth, and placed your affections on the joys of heaven, *Pray, &c.*

Blessed virgins, who, with your lighted lamps, awaited the coming of the heavenly spouse, *Pray, &c.*

O holy saints, who, being freed from all irregular attachment to creatures, were perfectly fitted for an immediate union with your Creator, *Pray, &c.*

Be merciful, O Lord, and pardon their sins.

Be merciful, O Lord, and hear their prayers.

From the shades of death, where the light of thy countenance shineth not, *Deliver them, O Lord.*

From the evils to which immortification in this world must expose them in the other, *Deliver, &c.*

From thy displeasure, provoked by negligence and ingratitude, *Deliver, &c.*

From the pains of purgatory, so justly inflicted upon unexpiated sins, *Deliver, &c.*

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From the torments of purgatory, incomparably greater than the bitterest anguish of this life, *Deliver, &c.*

By the multitude of thy mercies, ever compassionate to human frailties, *Deliver, &c.*

By the virtue of thy cross, whereon thou reconciledst the world to thy Father, *Deliver.*

By thy victorious descent into hell, to break the chains of death, *Deliver, &c.*

By thy glorious resurrection from the tomb, to open the kingdom of heaven, *Deliver, &c.*

By thy triumphant ascension into heaven, to lead captivity captive, *Deliver, &c.*

By thy dread coming to judge the world, *Deliver, &c.*

We sinners, *Beseech thee to hear us.*

That it please thee to hasten the day when thy faithful shall be delivered from the mansions of sorrow, *We beseech, &c.*

That it please thee to shorten the time of their expiation, and to admit them speedily into thy heavenly sanctuary, *We beseech, &c.*

That it please thee through the prayers and good works performed in thy church, to receive them into thy eternal tabernacles, *We beseech, &c.*

That it please thee to accept, in atonement for their sins, the infinite value of thy unbloody sacrifice, *We beseech, &c.*

That the blessed view of Jesus may comfort them, and his unfading glory shine upon them, *We beseech, &c.*

That the whole triumphant church may soon

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celebrate their deliverance and the choir of angels sing new hymns of joy, on their never-ending happiness, *We beseech, &c.*

That we ourselves may share in their triumph, and unite with all the citizens of heaven in eternal alleluias, *We beseech, &c.*

Son of God, *We beseech, &c.*

Lamb of God, who shalt come with glory to judge the living and the dead, *Give rest to the souls of the faithful departed.*

Lamb of God, at whose presence the heavens and the earth shall be moved, *Give rest to the souls of the faithful departed.*

Lamb of God, in whose book of life the names of thy elect are inscribed, *Give rest to the souls of the faithful departed.*

THE ANTIPHON.

DELIVER us, O Lord, from eternal death, in that tremendous day, when the heavens and the earth shall be moved; whilst thou shalt come to judge the world by fire. We tremble and are sore afraid at the discussion which will take place, and at thy future wrath; when the heavens and the earth shall be moved; when thou shalt come to judge the world by fire.

That day is a day of wrath, of calamity, and of misery; a great and a most bitter day; when thou shalt come to judge the world by fire.

Give them, O Lord, eternal rest, and let perpetual light shine upon them. Amen.

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LET US PRAY.

O GOD, the creator and redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that by means of pious supplications, they may obtain the pardon which they have ever earnestly desired: who livest and reignest, &c. Amen.

A PRAYER UPON THE DAY OF A PERSON'S DECEASE OR BURIAL.

O LORD, we commend unto thy infinite clemency, the souls of thy servants lately deceased: pardon them, we beseech thee, in the multitude of thy mercies, the sins which they have committed through human frailty, and grant them eternal life in thy kingdom of bliss. Amen.

ANOTHER PRAYER.

O GOD, whose property it is always to have mercy, and to spare, we humbly present our prayers to thee in behalf of the soul of thy servant *N.* which thou hast called out of this world, beseeching thee not to deliver into the hands of the enemy, nor forget it for ever; but command it to be received by the holy angels, and to be carried into paradise; that as it believed and hoped in thee, it may be delivered from the pains of hell, and inherit life everlasting; through Christ our Lord. Amen.

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VESPERS FOR SUNDAYS.

Our Father. Hail Mary. *(In silence.)*

✠

V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.

V. O God, come to my assistance.
R. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.
As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluiah.

From Saturday before Septuagessima Sunday, till Saturday in Holy Week, instead of *Alleluia*, is said,

Laus tibi, Domine, Rex eternæ gloriæ.

Praise be to thee, O Lord, King of eternal glory.

N. B.—In Paschal time all the Psalms are said under this only. Anthem. *Alleluia.*

Ant. Dixit Dominus.
Ant. Alleluia.

Ant. The Lord said.
Ant. Alleluiah.

PSALM CIX.

Christ's Exaltation and everlasting Priesthood.

Dixit Dominus Domino meo: *sede a dextris meis.
Donec ponam inimicos tuos: *scabellum pedum tuorum.
Virgam virtutis tuæ emittet Dominus ex Sion: *Dominare in medio inimicorum tuorum.
Tecum principium in die virtutis tuæ, in splendoribus

The Lord said unto my Lord, sit on my right hand.
Until I make thy enemies the footstool of thy feet.
The Lord will send the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.
Dominion shall be with thee in the day of thy power

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sanctorum: *ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum: *Tu es sacerdos in æternam secundum ordinem Melchisedech.

Dominus a dextris tuis: *confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: *conquassabit capita in terra multorum.

De torrente in via bibet: *propterea exaltabit caput.

Gloria Patri, &c.

Ant. Dixit Dominus.

Ant. Fidelia.

in the brightness of the saints: from the womb before the day star I begat thee.

The Lord swore, and it shall not repent him: Thou art a priest for ever, according to the order of Melchisedech.

The Lord at thy right hand hath broken kings in the day of his wrath.

He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

He shall drink of the torrent in the way; therefore shall he lift up the head.

Glory be to the Father, &c.

Ant. The Lord said unto my Lord: sit thou on my right.

Ant. All his commandments.

PSALM. CX.

God is to be praised for his graces and benefits to his Church.

CONFITEBOR tibi, Domine, in toto corde meo: *in concilio justorum, et congregatione.

Magna opera Domini: *exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: *et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et

I WILL praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful

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miserator Dominus: *escam dedit timentibus se.

works, being a merciful and gracious Lord: he hath given food to them that fear him.

Memor erit in sæculum testamenti sui; *virtutem operum suorum annuntiabit populo suo.

He will be mindful for ever of his covenant: he will shew forth to his people the power of his works.

Ut det illis hæreditatem gentium: *opera manuum ejus veritas et judicium.

That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: *facta in veritate et equitate.

All his commandments are faithful: confirmed for ever and ever, made in truth and equity.

Redemptionem misit populo suo: *mandavit in æternum testamentum suum.

He hath sent redemption to his people: he hath commanded his covenant for ever.

Sanctum et terribile nomen ejus: *initium sapientiæ timor Domini.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

Intellectus bonus omnibus facientibus eum *laudatio ejus manet in sæculum sæculi.

A good understanding to all that do it: his praise continueth for ever and ever.

Gloria Patri, &c.

Glory, &c.

Ant. Fidelia.

Ant. All his commandments are faithful: confirmed for ever and ever.

Ant. In mandatis.

Ant. In his commandments.

PSALM CXI.

The good man is happy.

Beatus vir, qui timet Dominum: *in mandatis ejus volet nimis.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

Potens in terra erit semen ejus: *generatio rectorum benedicetur.

His seed shall be mighty upon earth: the generations of the righteous shall be blessed.

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Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors, et miserator et justus.

Jucundus homo qui miseretur et commodat: disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur, donec despiciat inimicos suos.

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator videbit et irascetur, dentibus suis fremet, et tabescet: * desiderium peccatorum peribit.

Gloria Patri, &c.

Ant. In madatis ejus cupit nimis.

Ant. Sit nomen Domini.

Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness; he is merciful, and compassionate and just.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgment; because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord: his heart is strengthened, he shall not be moved, until he look over his enemies.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever, his horn shall be exalted in glory.

The wicked shall see and shall be angry, he shall gnash with his teeth and pine away: the desire of the wicked shall perish.

Glory, &c.

Ant. In his commandments he has great delight.

Ant. Let the name of the Lord.

PSALM CXII.

God is to be praised for his regard to the poor and humble.

LAUDATE pueri Dominum: * laudate nomen Domini.

PRAISE the Lord, ye children: praise ye the name of the Lord.

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Sit nomen Domini benedictum: *ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: *laudabile nomen Domini.

Blessed be the name of the Lord, from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Excelsus super omnes gentes Dominus: *et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat: *et humilia respicit in cœlo et in terra?

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Suscitans a terra inopem: *et de stercore erigens pauperem.

Ut collocet eum cum principibus: *cum principibus populi sui.

Raising up the needy from the earth, and lifting up the poor out of the dunghill:

That he may place them with princes, with the princes of his people.

Qui habitare facit sterilem in domo: *matrem filiorum lætantem.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

Gloria Patri, &c.

Glory, &c.

Ant. Sit nomen Domini.

Ant. Let the name of the Lord be blessed for ever.

Ant. Nos qui vivimus.

Ant. We that live.

PSALM CXVI.

Laudate Dominum omnes gentes: *laudate eum omnes populi.

O praise the Lord, all ye nations: praise him all ye people.

Quoniam confirmata est super nos misericordia ejus: *et veritas Domini manet in æternum.

For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Gloria Patri, &c.

Glory be to the Father, &c.

Ant. Nos qui vivimus benedicimus Domino.

Ant. We that live bless our Lord.

In Paschal time, Ant. Alleluiah, Alleluiah, Alleluiah.

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The Little Chapter.—2 COR. 1.

BENEDICTUS Deus, et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.
R. Deo Gratias.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort, who comforts us in all our tribulation.
R. Thanks be to God.

The Hymn Lucis Creator.

LUCIS Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi,
Diem vocari præcipis,
Illabitur Tetrum Chaos;
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exul munere;
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulset ostium;
Vitale tollat præmium;
Vitemus omne noxium;
Purgemus omne pessimum.

Præsta, Pater piissime;

CREATOR of the radient light,
Fountain of bliss, essential sight.
Emitting splendour's orient beam.
The world's creation to proclaim.

Who, with the morn's enliv'ning ray,
Dispell'st the shades and call'st the day;
Approaching night o'erspreads the spheres;
Now gracious hear our sighs and tears.

Distain'd with guilt and foul offence,
Let not a sudden summons hence,
Present us at thy awful seat,
Victims of fleeting vain deceit.

But rather while at mercy's door,
Contrite, our treasons we deplore,
Admit thy suppliants; grant us peace.
That triumph of thy saving grace.

Eternal Father, lend thine ear;

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Patrique compar, Unice;
Cum Spiritu Paracleto,
Regnans per omne sæculum.
Amen.
V. Dirigatur, Domine, oratio mea.
R. Sicut incensum in conspectu tuo.

Co-eternal Son, receive our prayer;
O Holy Ghost, we cry to thee,
God! three in one eternally.
Amen.
V. Let my prayer, like incense,
R. Ascend to thee, O Lord.

The Song of the B. V. Mary.—Luke, i.

Magnificat * anima mea Dominum:
Et exultavit spiritus meus * in Deo salutari meo.
Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

My soul doth magnify the Lord:
And my spirit hath rejoiced in God my Saviour.
Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

Quia fecit mihi magna, qui potens est; * et sanctum nomen ejus.
Et misericordia ejus a progenie in progenies, * timentibus eum.
Fecit potentiam in brachio suo; * dispersit superbos mente cordis sui.

For he that is mighty, hath done great things to me, and holy is his name.
And his mercy is from generation to generation, to them that fear him.
He hath showed might in his arm; he hath scattered the proud in the conceit of their hearts.

Deposuit potentes de sede; * et exaltavit humiles.

He hath put down the mighty from their seat, and hath exalted the humble.

Esurientes implevit bonis; * et divites dimissit inanes.

He hath filled the hungry with good things; and the rich he hath sent away empty.

Suscepit Israel puerum suum, * recordatus misericordiæ suæ.
Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.
Gloria Patri, &c.

He hath received Israel his servant, being mindful of his mercy.
As he spoke to our Fathers, to Abraham and to his seed for ever.
Glory, &c.

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THE LITANY
OF
THE BLESSED VIRGIN.

IN LATIN.

KYRIE, eleison. Christe, eleison. Kyrie, eleison. Christe, audi nos. Christe, exaudi nos.

Pater de cœlis Deus, *miserere nobis.*
Fili redemptor mundi Deus, *miserere nobis.*
Spiritus Sancte Deus, *miserere nobis.*
Sancta Trinitas unus Deus, *miserere nobis.*

Sancta Maria,
Sancta Dei Genitrix,
Sancta Virgo virginum,
Mater Christi,
Mater Divinæ gratiæ,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater Creatoris,
Mater Salvatoris,
Virgo prudentissima,
Virgo veneranda,
Virgo prædicanda,
Virgo potens,
Virgo clemens,
Virgo fidelis,

Ora pro nobis.

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Speculum justitiæ,
Sedes sapientiæ,
Causa nostræ lætitiæ,
Vas spirituale,
Vas honorabile,
Vas insigne devotionis,
Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Fœderis arca,
Janua cœli,
Stella matutina,
Salis infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,
Auxilium Christianorum,
Regina Angelorum,
Regina Patriarcharum,
Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,
Regina Confessorum,
Regina Virginum,
Regina Sanctorum Omnium,

Ora pro nobis.

Agnus Dei, qui tollis peccata mundi, *Parce nobis, Domine.*

Agnus Dei, qui tollis peccata mundi, *Exaudi nos, Domine.*

Agnus Dei, qui tollis peccata mundi, *Miserere nobis.*

V. Ora pro nobis, sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

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METHOD OF SERVING AT MASS.

[The Clerk, kneeling at the left side of the Priest, should answer as follows :]

P. ✠ In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

C. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo dum affligit me inimicus.

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem: sanctum tuum, et in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto;

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

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P. Confiteor Deo, &c.

[Bow your head when the priest begins the Confiteor, and continue bent till the *Dominus Vobiscum.*]

C. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus Sanctis, et tibi pater, (*here turn your head towards the priest, and then go on,*) quia peccavi nimis cogitatione, verbo, et opere, (*striking your breast thrice, say,*) mea culpa, mea culpa, mea maxima culpa: ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te pater, (*here turn again towards the priest,*) orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c. C. Amen.

P. Indulgentiam, &c. C. Amen.

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

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P. Kyrie eleison. C. Kyrie eleison.
P. Kyrie eleison C. Christe eleison.
P. Christe eleison. C. Christe eleison.
P. Kyrie eleison. C. Kyrie eleison.
P. Kyrie eleison.

P. Dominus vobiscum: *or*, Flectamus genua.
C. Et cum spiritu tuo: *or*, Levate.
P. Per omnia sæcula sæculorum.
C. Amen.

[At the end of the Epistle say, *Deo gratias*, and after the Gradual and Alleluia, or Tract, remove the book to the gospel side of the altar, and return to the epistle side—make a low reverence as you pass the middle of the altar, then stand up whilst the gospel is read,]

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sequentia [*or* initium] sancti Evangelii, &c.

[Here make the sign of the cross—1st, upon your forehead; 2nd, upon your mouth; 3rd, upon your breast; and say, *Gloria tibi Domine*. At the end of the gospel say,]

C. Laus tibi, Christe.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

[Going to the middle of the altar, kneel and make a reverence, then proceed to prepare the wine and water; present them to the priest, making a reverence; afterwards pour water on his fingers, present him with a towel, and return to your place at the epistle side of the altar.]

P. Orate fratres, &c.
C. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui,

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ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum et justum est.

[When the priest says, *Sanctus, sanctus, sanctus, &c.* ring the bell each time he pronounces it. When he spreads his hands over the chalice, ring the bell, then proceed to the centre of the altar, where kneeling ring the bell with your right, and hold up the vestment with your left hand, during the elevation. Then return to your former place, and as often as you pass by the blessed sacrament, adore on your knees.

P. Per omnia sæcula sæculorum. C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum. C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et cum spiritu tuo.

[Each time the priest says, *Domine non sum dignus*, ring the bell. When he has received the chalice, serve him with wine only; on his presenting the chalice again, serve him with wine and water. Remove the book to the epistle side of the altar, and retire to your place on the gospel side.]

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum. C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

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P. Ite, missa est; *or*, Benedicamus Domino.
C. Deo gratias.

Note.—In Mass for the Dead, the priest says,

P. Requiescant in pace. C. Amen.

[Remove the book, if left open; kneel before the centre of the altar, and receive the priest's blessing.]

P. Pater, et Filius, et Spiritus Sanctus.
C. Amen. [*Then rise.*]
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Initium [Sequentia] sancti Evangelii, &c.
C. Gloria tibi Domine.

At the end of the Gospel, say,

C. Deo gratias.

PSALM CXXIX.

P. De profundis clamavi ad te Domine: Domine exaudi vocem meam.
C. Fiant aures tuæ intendentes in vocem deprecationis meæ.
P. Si iniquitates observaveris Domine: Domine, quis sustinebit?
C. Quia apud te propitiatio est: et propter legem tuam sustinui te Domine.
P. Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.
C. A custodia matutina usque ad noctem: speret Israel in Domino.
P. Quia apud Dominum misericordia: et copiosa apud eum redemptio.

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C. Et ipse redimet Israel ex omnibus iniquitatibus ejus.
P. Requiem æternum dona eis Domine.
C. Et lux perpetua luceat eis.
P. A porta inferi.
C. Erue, Domine, animas eorum.
P. Requiescant in pace. C. Amen.
P. Domine exaudi orationem meam.
C. Et clamor meus ad te veniat.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

[At the end of the Prayer, say, *Amen*].

P. Requiem æternam dona eis Domine.
C. Et lux perpetua luceat eis.
P. Requiescant in pace. C. Amen.

END OF THE FIRST PART OF CATHOLIC PIETY.

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SUPPLEMENT

TO THE

MANUAL OF CATHOLIC PIETY.

ON THE SACRIFICE OF THE MASS AND THE USE OF THE LATIN LITURGY.

FROM the beginning of the world, the servants of God, were always accustomed to offer sacrifice to him, by way of acknowledging his sovereignty, and paying their homage to him. In the law of nature, and in the law of Moses, there was a great variety of sacrifices; some *bloody*, others *unbloody;* some were called *Holocausts*, or Whole-burnt Offerings; others, *Sin Offerings;* others, *Offerings of Thanksgiving;* others, *Pacific* or *Peace Offerings*. All these sacrifices of the law of nature and the law of Moses, were of themselves but *weak and feeble elements*, and figures of the great sacrifice of Jesus Christ, offered afterwards on the altar of the cross for the sins of the whole world.

It was to renew the memory of this great sacrifice of the cross, and to apply the fruits of it to our souls, that Christ our Lord instituted the Eucharist and commemorative sacrifice of the Mass; for as the ancient sacrifices were required to represent the sacrifice of the cross, and to prefigure the death of Christ, then to come; so, in like manner, a commemorative sacrifice was required in the new law, to be a standing memorial of the sacrifice of the cross, and to represent the death of Christ, already past. This is the solemn liturgy of the Catholic Church, and the pure offering that is made to God in every place among the Gentiles, according to the prophecy of Malachy, chap. i. ver. 10, 11. By it Christ is a *priest for ever, according to the order of Melchisedech*, (Psalm 109,) whose sacrifice was bread and wine. (Gen. 15.) It is the same in substance with the sacrifice of the cross, because both the victim offered, and the priest, or *principal offerer*,

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is the same Jesus Christ. The difference is only in the manner of offering: in the sacrifice of the cross, Christ offered himself in a bloody manner, and actually died; in the sacrifice of the Mass, he offers himself on our altars in an unbloody manner, by the ministry of the priests of his church, under appearances that mystically represent and show forth his death.

The sacrifice of the Mass is still celebrated in the ancient language which was universally used throughout the Roman empire, and in which the liturgy and public offices of the church were performed in all the western parts of Europe, when the christian religion was first published to the world. All sermons, exhortations, and instructions which regard the faithful, are regularly delivered to them in the vulgar or maternal language which they speak and understand; but it is deemed an expedient point of discipline, to retain the same ancient, fixed, and unchangeable language, in the celebration of the divine mysteries, and in the solemn prayers which are addressed immediately to God, and which regard the office of the clergy. The chief reasons which induce the Catholic Church to make choice of the Latin, in preference to any of the mixed languages that sprung from it after the dismemberment of the Roman empire, and are now in use in the European nations, are the following:

1st—She is the church of all ages, and of all nations; and therefore, to show her antiquity and catholicity, as well as her aversion to novelty and changes in religious matters, she still retains the same ancient and universal language which the saints have used for so many ages from the apostles' days, and which is fixed and unchangeable, taught every where in public schools, generally learned by persons of all conditions, and the best known and most universally understood in the western parts of the world.

2dly—In order to preserve the purity of her faith, and a greater conformity in her public worship in all countries, and to avoid the various alterations and corruptions which the living languages, spoken in different places, are liable to in every century, the church wisely judges, that as there is but one true faith, there should be but one common language for all the faithful, spread over the different nations of the world, to commune with each other in the

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profession of one and the same faith, and in the exercise of the same religious duties.

3rdly—Another good effect and advantage that arises from this point of ecclesiastical discipline, is, that the same priest can perform the public church offices in all places where he travels; and a Catholic is never at a loss to join with those of his own religion, and assist at the public worship of God, whithersoever he may have occasion to go, since he meets with the same Mass and Liturgy, in the same words, abroad, which he was accustomed to hear at home; whereas, if the divine service was to be performed in the maternal language of every country, and to be translated into as many different tongues as the ignorant people understand and speak in the different provinces, there would be nothing but a Babel of confusion, and a man of one country would be at a loss to serve God on the Lord's day in another country.

As to any inconvenience that may seem to attend this ecclesiastical discipline, it is no way material, especially when compared to the great advantages that arise from it; nor does it affect the substance of religion; neither is it a prejudice to the illiterate, who do not understand the Latin; for though they may not perhaps understand the particular form of prayers, which it is only the priest's office to offer to God, for and in the name of the congregation, yet they know them at least as to the substance, and may find the meaning of every thing fully explained in their manuals. They are taught from their childhood to accompany the officiating priest through every part of his function, with proper and suitable prayers, and are frequently instructed in the nature, the benefit, and the ends for which the Mass is offered, and in the manner of assisting thereat with attention and devotion, which is sufficient to concur in and partake of the sacrifice, though the people should neither hear nor cite the same prayers with the priest.

The very seeing of the priest was more than God was pleased to require in the old law; for we read, (St. Luke, i. 10,) *that the whole multitude of the people were praying without*, when Zacharias went into the temple to burn incense; and (Levit. xvi. 17.) it was expressly ordered, that there should be no man in the tabernacle, or temple, when the high-priest went with the blood of the victims

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into the sanctuary to make atonement, which is a clear proof that it was not necessary for the people to hear and understand the particular form of prayers, that the priest offered to God for them in the sacrifices at which they assisted. Moreover, we find that after the Babylonian captivity, nay, even in our Saviour's time, the public service of the Jewish synagogue was performed in the old Hebrew language, though it was not understood by the common people, who only spoke the Syriac, (Nah. viii. 13,) into which the scriptures were not then translated from the Hebrew.

But does not the sacred scripture condemn this practice? No: far from condemning, it authorises it, as appears from what has been already said. As to the text of St. Paul, (1 Cor. xiv.) the apostle does not speak one word, in that whole chapter, of the liturgy of the church, which at Corinth was in Greek, and consequently in a known language. He treats of the miraculous gift of speaking all tongues, which was communicated by the Holy Ghost to the first believers; and he cautions the Corinthians against all confusion and disorder in the use of this miraculous gift at their pious meetings and assemblies, by directing them, that if they spoke with tongues, it should be done by two, or at most by three, and that one should interpret the meaning of the words. In short, the apostle only blames the abuse of the gifts of tongues, which some of the Corinthians were guilty of, by affecting, out of ostentation, to make extemporary prayers, and to preach and exhort, at the same time, all or any of them together, in tongues utterly unknown, which, for want of an interpreter, could be of no edification to the rest of the faithful. But when it is done in proper circumstances, without confusion, and when the sense of the words is expounded by an interpreter, the apostle does not reprehend, but permits and orders the speaking in tongues that are not commonly understood, as appears from the 5th and 29th verses. Now the faithful have the public liturgy and church offices interpreted in their ordinary prayer books; and their pastors are commanded by the Council of Trent, (Sess. 22. chap. 8,) to explain to them the mysteries contained in the Mass, and to teach them to accompany the priest with suitable prayers and devotion adapted to every part of it.

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THE ORDINARY

OF

THE HOLY MASS.

PART I.

THE PREPARATION OF THE OFFERERS, BY ACTS OF HUMILITY, PRAISE, FAITH, ETC.

The Priest beginning at the foot of the Altar, says,

IN nomine Patris, et Filii, et Spiritus Sancti. Amen.

Ant. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

IN the name of the Father, &c. Amen.

Ant. I will go unto the altar of God.

R. To God, who rejoiceth my youth.

The following Psalm (42nd) is omitted in Passion time, and in Masses for the Dead.

JUDICA me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

R. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

JUDGE me, O God, and distinguish my cause from the nation that is not holy: from the unjust and deceitful man deliver me.

R. Since thou, O God, art my strength, why hast thou cast me off? and why do I go sorrowful, while the enemy afflicteth me?

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P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus, meus: quare tristis es, anima mea; et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto:

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

P. Send forth thy light and thy truth: they have conducted and brought me to thy holy mount, and into thy tabernacles.

R. And I will go unto the altar of God; to God who rejoiceth my youth.

P. I will praise thee on the harp, O God, my God: why art thou sorrowful, O my soul; and why dost thou disturb me?

R. Hope in God, for I will yet praise him: the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, &c.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God.

R. To God who rejoiceth my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

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P. Confiteor Deo omnipotenti, &c.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

R. Confiteor Deo omnipotenti, beatæ Mariæ, semper virgine, beato Michaeli archangelo, beato Joanni baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo, et opere: *mea culpa, mea culpa, mea maxima culpa.* Ideo precor beatam Mariam semper virginem, beatum Michaelem archangelum, beatumJoannem baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

P. I confess to almighty God, &c.

R. May almighty God be merciful to thee, and forgiving thee thy sins, bring thee to life everlasting.

P. Amen.

R. I confess to almighty God, to blessed Mary, ever virgin, to blessed Michael the archangel, to blessed John the baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, O father, that I have grievously sinned in thought, word, and deed: *through my fault, through my fault, through my exceeding great fault.* Therefore I beseech the blessed Mary, ever virgin, blessed Michael the archangel, blessed John the baptist, the holy apostles Peter and Paul, and all the saints, and thee, O father, to pray to the Lord our God for me.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris,

P. May almighty God have mercy on you, forgive you your sins,

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perducat vos ad vitam æternam.

R. Amen.

P. Indulgentiam, absolutionem, et remissionem peccaturum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

P. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum:

R. Et cum spiritu tuo.

and bring you to life everlasting.

R. Amen.

P. May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

P. O God, thou being turned towards us, wilt receive us.

R. And thy people shall rejoice in thee.

P. Show us thy mercy, O Lord.

R. And grant us thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto thee.

P. The Lord be with you:

R. And with thy spirit.

When the Priest goes up to the Altar, say,

TAKE away from us our iniquities, we beseech thee, O Lord, that we may be worthy to assist with pure minds at the celebration of these tremendous mysteries; through Christ our Lord. Amen.

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When he bows down before the Altar, say,

WE beseech thee, O Lord, by the merits of thy saints, whose relics are enclosed in this altar, and of all the saints, that thou wouldst vouchsafe to forgive us all our sins. Amen.

Here at Solemn Masses, the Priest having blessed the incense with the sign of the cross, and these words, "Mayest thou be blessed by him in whose honour thou wilt be burned," fumes the altar therewith, and then turning to the book, reads the Introit, which, being different every day, may be supplied by the following prayer:

IT is in thy name, O adorable Trinity! it is to honour thee, and to do thee homage, that I assist at this most holy and august sacrifice. Permit me, then, O Lord, to unite my intention with that of thy minister now at the altar, in offering up this precious victim; and give me the same sentiments I ought to have had on Mount Calvary, had I been an eye-witness of that bloody sacrifice.

After which follows:

P. Kyrie eleison.	P. Lord have mercy on us.
R. Kyrie eleison.	R. Lord have mercy on us.
P. Kyrie eleison.	P. Lord have mercy on us.
R. Christe eleison.	R. Christ have mercy on us.
P. Christe eleison.	P. Christ have mercy on us.
R. Christe eleison.	R. Christ have mercy on us.
P. Kyrie eleison.	P. Lord have mercy on us.

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R. Kyrie eleison. R. Lord have mercy on us.

P. Kyrie eleison. P. Lord have mercy on us.

Then, if it be neither Lent or Advent, nor a Mass for the Dead, is said or sung the angelical hymn, "Gloria in Excelsis."

GLORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram; qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

GLORY be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father, almighty. O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world have mercy on us; who takest away the sins of the world, receive our prayer; who sitteth at the right hand of the Father, have mercy on us. For thou only art holy, thou only art the Lord, thou only, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

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The Priest, turning towards the people, says,

P. Dominus vobiscum:
R. Et cum spiritu tuo.

P. The Lord be with you:
R. And with thy spirit.

Going to the book, he reads the Collects, which being different every day, may be supplied by the following prayer:

ALMIGHTY and eternal God, we humbly beseech thee to look down from thy heavenly sanctuary upon this congregation, and graciously hear these prayers which thy Church addresses to thee for us by the ministry of this thy priest. Grant us, in thy infinite mercy, pardon of our sins, health of mind and body, peace in our days, unity and increase of Catholic faith, fervent charity, sincere devotion, patience in suffering, and every thing else conducive to thy glory and our own salvation; through Jesus Christ our Lord. Amen.

At the end of the Collects, the Clerk answers, Amen. Whilst the Priest reads the Epistle for the day,* the following prayer may be said.

O ETERNAL God, who never ceasest to excite us to the worship and love of thy holy name, or to arm us against the attacks of the world, the flesh, and the devil, by the public ministry of thy church, by the doctrine of thy prophets and apostles, and by many other holy admonitions; grant we may faithfully attend to these lessons of salvation, that thus our knowledge of thy law may never rise in judgment against us, but guide us securely to thee: through Jesus Christ our Lord. Amen.

* See Gospels and Epistles for all Sundays and festivals, p. 388 to 481.

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At the end of the Epistle, the Clerk answers,

R. Deo gratias. R. Thanks be to God.

Whilst the Priest reads the Gradual, or the Tract, which differs every day, the following may be said:

How wonderful, O Lord, is thy name throughout the whole earth: I will bless our Lord at all times; his praise shall be always in my mouth. Be thou my God and my protector. In thee alone will I put my trust; O let me never be confounded.

THE PRAYER BEFORE THE GOSPEL.

Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal; and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily attend to thy holy gospel: through Christ our Lord. Amen.

Bless me, O Lord.

May the Lord be in my heart, and on my lips, that I may worthily and in a becoming manner, attend to his holy gospel. Amen.

P. Dominus vobiscum:

R. Et cum spiritu tuo.

P. Sequentia [*vel* initium] sancti Evangelii secundum, &c.

R. Gloria tibi, Domine.

P. The Lord be with you:

R. And with thy spirit.

P. The continuation [*or* the beginning] of the holy Gospel according to St. &c.

R. Glory be to thee, O Lord.

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Whilst the Priest reads the Gospel of the day,* the following prayer may be said:

IT is not thy interpreters, O God, who are now to instruct me; it is thy only Son; it is his word I am about to hear. I most gratefully embrace this heavenly doctrine. *I stand up* to declare in the face of heaven and earth, that I will walk faithfully in that way which he hath marked out for me. He tells me here, "that it will avail a man nothing to gain the whole world, if he lose his own soul; that the sensual, the covetous, the worldling, the libertine, the detractor, and such as are insensible to the miseries of the poor, shall have no share in his heavenly kingdom; and that in order to become his disciple, I must take up my cross and follow him." I receive with my whole heart all these sacred maxims. Grant me the grace to put them in practice; for to what purpose should I declare myself thy disciple, if I were not to live according to the maxims of thy gospel?

At the end of the Gospel, the Clerk answers,

R. Laus tibi Christe. R. Praise be to thee, O Christ.

Then say with the Priest, in a low voice, "May our sins be blotted out by the words of the Gospel."

THE NICENE CREED.

CREDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

I BELIEVE in one God the Father almighty, maker of heaven and earth, and of all things visible and invisible.

* See Gospels and Epistles for all Sundays and festivals, pp. 388–481.

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Et in unum Dominum Jesum Christum, Filium Dei unigenitum; et ex Patre natum ante omnia sæcula; Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; Genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine; *ET HOMO FACTUS EST. Crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est; et resurrexit tertia die, secundum scripturas; et ascendit in cœlum, sedet ad dexteram Patris et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

And in one Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages; God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the Virgin Mary; *AND WAS MADE MAN. Was crucified also for us, suffered under Pontius Pilate, and was buried; and the third day he rose again, according to the scriptures; and ascended into heaven, sitteth at the right hand of the Father, and shall come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et Vi-

And in the Holy Ghost, the Lord and Giver of

* At these words the people kneel down to adore God for the ineffable mystery of the incarnation.

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vificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam Confiteor unam Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

Life, who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

PART II.

THE PREPARATION AND SANCTIFICATION OF THE BREAD AND WINE FOR THE USE OF THE SACRIFICE.

P. DOMINUS vobiscum:

R. Et cum spiritu tuo.

P. Oremus.

P. THE Lord be with you:

R. And with thy spirit.

P. Let us pray.

During the Offertory, which differs every day, may be said the following Prayers:

O HOLY Father, almighty and eternal God, how unworthy soever I may appear in thy presence, yet I presume to offer thee this host, by the hands of the priest, with the same intention which Christ my Saviour had when he first instituted this august sacrifice, and which he now has at this very instant that he immolates himself for

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us. I offer it in acknowledgment of thy supreme dominion over me and all creatures. I offer it in expiation of my crimes, in thanksgiving for all thy benefits. I offer it to obtain from thy infinite goodness, for my parents, benefactors, friends, and enemies, all those precious gifts and graces which only through him can be obtained, who is JUST by excellence, and who became a victim for the sins of man. I earnestly entreat thee to bless and protect the holy Catholic Church; our chief pastor the Pope, our Bishops and Clergy; the Queen and Royal Family; and all our fellow-subjects of every denomination. Remember also, O Lord, the souls of the faithful departed; and grant them, through the merits of thy Son, eternal light and peace. Have mercy upon all heretics, infidels, and sinners. Bless and preserve all mine enemies; and as I freely forgive them the injuries they have done, or mean to do me, so do thou, in thy mercy, forgive me mine offences. Amen.

The Priest offering up the Host, says,

ACCEPT, O holy Father, almighty and eternal God, this unspotted host, which I, thy unworthy servant, offer unto thee, my living and true God, for my own innumerable sins, offences, and negligences, and for all here present, as also for all faithful christians, both living and dead, that it may avail both me and them unto eternal life. Amen.

Putting the Wine and Water into the Chalice, he says,

O God, who, in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it, grant that, by the mystery of

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this water and wine, we may be made partakers of his divinity, who vouchsafed to become partaker of our humanity, *namely*, Jesus Christ our Lord, thy Son, who, with thee, in the unity of the Holy Ghost, liveth and reigneth God, for ever and ever. Amen.

At Offering the Chalice, he says,

WE offer thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a most sweet odour, for our salvation, and for that of the whole world. Amen.

The Priest humbly bowing himself, says,

ACCEPT us, O Lord, in the spirit of humility, and contrition of heart; and grant that the sacrifice which we offer this day in thy sight, may be pleasing to thee, O Lord God.

At blessing the Bread and Wine, he says,

COME, O almighty and eternal God, the Sanctifier, and bless this sacrifice prepared for the glory of thy holy name.

Here, in solemn Masses, he blesses the Incense, saying,

MAY the Lord, by the intercession of the blessed Michael the Archangel, who standeth at the right side of the altar of perfumes, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness: through Christ our Lord. Amen.

At incensing the Bread and Wine, he says,

MAY this incense which thou hast blessed, O Lord, ascend to thee, and may thy mercies descend upon us.

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At incensing the Altar, he says, Psalm cxl.

LET my prayer ascend, O Lord, like incense, in thy sight; and the lifting up of my hands, as an evening sacrifice: place, O Lord, a guard upon my mouth, and a gate of prudence before my lips; that my heart may not wander after words of malice, to seek excuses in sin.

Giving the Censer to the Deacon, he says,

MAY the Lord enkindle within us the fire of his love, and the flames of everlasting charity. Amen.

At washing his Hands, he says, Psalm xxv. 6.

I WILL wash my hands among the innocent; and go up to thy altar, O Lord, that I may hear the voice of praise: and publish all thy wonderful works. O Lord, I have loved the beauty of thy house, and the place where thy glory dwelleth. Destroy not my soul with the impious: nor my life with men of blood. In whose hands are iniquities: their right hand is filled with bribes. But I have walked in mine innocence: rescue me, and have mercy on me. My feet have stood in the right path: in the assembly of the faithful I will bless thee, O Lord. Glory, &c.

Bowing in the midst of the Altar, he says,

ACCEPT, O holy Trinity, this oblation which we make thee, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and in honour of the ever blessed Virgin Mary, the blessed John Baptist, the holy apostles Peter and Paul, and all the saints, that it may be available to their honour and to our salvation. And

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may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth: through the same Christ our Lord. Amen.

Turning himself towards the People, he says,

BRETHREN, pray that my sacrifice and yours may be acceptable in the sight of God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his own name, and to our benefit, and that of all his holy church.

When the Priest says the Secret Prayer in a low voice, which differs every day, you may say as follows:

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we thy servants are making to thee; that as we offer it to the honour of thy name, so it may be to us a means of obtaining thy grace in this life, and in the next everlasting happiness: through, &c.

P. Per omnia sæcula sæculorum.	P. World without end.
R. Amen.	R. Amen.

THE PREFACE.

P. Dominus vobiscum:	P. The Lord be with you:
R. Et cum spiritu tuo.	R. And with thy spirit.
P. Sursum corda.	P. Raise up your hearts on high.
R. Habemus ad Dominum.	R. We have raised them to the Lord.

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P. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

P. Let us give thanks to the Lord our God.
R. It is meet and just.

The Preface for all the Sundays in the year, except from Christmas to the Octave of the Epiphany, and from Ash-Wednesday to Whit-Sunday, inclusively.

IT is truly meet, just, right, and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God, who, together with thine only begotten Son, and the Holy Ghost, art one God and one Lord; not in a singularity of one person, but in a trinity of one substance. For what, according as thou hast revealed, we believe of thy glory, the same we believe of the Son, the same we believe of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal deity, we adore a distinction in the person, an unity in the essence, and an equality in the majesty; which the angels and archangels, the cherubim, and likewise the seraphim, praise, and cease not daily to cry out with united voice, saying, HOLY, HOLY, HOLY, is the Lord God of Hosts. The heavens and the earth are full of thy glory. *Hosanna* to him who is on high. Blessed is he who cometh in the name of the Lord. *Hosanna* to him who is on high.

The Common Preface for Festivals which have none proper, and in Masses for the Dead.

IT is truly meet and just, right and available to salvation, that we should always, and in all

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places, give thanks to thee, O holy Lord, Father almighty, eternal God, through Christ our Lord; by whom the angels praise thy Majesty; the dominations adore it; the powers tremble before it; the heavens, the heavenly host, and blessed seraphim, with common jubilee glorify it: together with whom we humbly beseech thee to admit our voices of praise, saying in the most suppliant manner, HOLY, HOLY, HOLY, &c. (as in the foregoing Preface for Sundays.)

PART III.

THE CANON OF THE MASS, OR MAIN ACTION OF THE SACRIFICE.

WE therefore humbly beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these gifts and offerings, this holy and unspotted sacrifice, which in the first place we offer unto thee for thy holy Catholic Church, to which we beseech thee that thou wouldst vouchsafe to grant peace; as also to preserve, unite, and govern it, throughout the world; together with thy servant *N.* our Pope, *N.* our Bishop, and *N.* our Queen, as also all orthodox believers and professors of the Catholic and Apostolic faith.

COMMEMORATION OF THE LIVING.

BE mindful, O Lord, of thy servants, men and women, [*name them.*]

[Here the Priest prays awhile for those he intends to pray for:]

And of all here present, whose faith and devotion are known unto thee; for whom we offer, or who

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offer up to thee this sacrifice of praise for themselves, and for all that belong to them; for the redemption of their own souls; for the safety and salvation they hope for; and who now pay their vows to thee, the eternal, living, and true God.

Being united in communion with the saints, and honouring, in the first place, the memory of the glorious Mary, ever virgin, mother of our Lord Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thadeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas, and Damian, and of all thy saints; by whose merits and prayers, grant that we may on all occasions be defended by the help of thy protection: through the same Christ our Lord. Amen.

Spreading his hands over the Oblation, he says,

We therefore beseech thee, O Lord, graciously to accept this offering of our homage, as also of thy whole family: dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect: through Christ our Lord. Amen.

Which oblation do thou, O Lord, vouchsafe, we beseech thee, in all respects, to bless, approve, ratify, and accept; that it may be made to us the body and blood of thy most beloved Son, our Lord Jesus Christ:

Who, the day before he suffered, took bread into his sacred and venerable hands, and with his eyes lifted up towards heaven, to thee, almighty God, his father, giving thanks, he blessed it, brake it, and gave it to his disciples,

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saying: "Take, and eat ye all of this, for THIS IS MY BODY."

At Solemn Masses, during the Elevation, this HYMN is sometimes sung:

O SALUTARIS hostia,	O saving host, that heaven's gate,
Quæ cœli pandis ostium;	Laidst open at so dear a rate;
Bella premunt hostilia,	Intestine war invade our breast;
Da robur, fer auxilium.	Be thou our strength, support, and rest.
Uni trinoque Domino,	To God the Father, and the Son,
Sit sempiterna gloria:	And Holy Spirit, three in one,
Qui vitam sine termino,	Be endless praise: may He above,
Nobis donet in patria.	With life eternal crown our love.

After the Priest has adored and elevated the sacred Host, he proceeds:

IN like manner, after he had supped, taking this most excellent chalice into his sacred and venerable hands, and giving thanks also unto thee, he blessed it, and gave it to his disciples, saying: "Take, and drink ye all of this, for this is the chalice of my blood, of the new and eternal testament—the mystery of faith, which shall be shed for you and for many, to the remission of sins."

"As often as ye do these things, ye shall do them in commemoration of me."

Here, after he has adored and elevated the Chalice, he goes on:

WHEREFORE, we thy servants, O Lord, as also thy holy people, being mindful as well of the blessed

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passion of the same Christ thy Son our Lord, as of his resurrection from the dead, and his glorious ascension into heaven, offer unto thy most excellent Majesty, of thy gifts bestowed upon us, a pure host, a holy host, an immaculate host, the holy bread of eternal life, and chalice of everlasting salvation.

Upon which vouchsafe, we beseech thee, to look with a propitious and pleasing countenance, and to accept them, as thou wert pleased graciously to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered unto thee, a holy sacrifice and spotless victim.

We most humbly beseech thee, O Almighty God, that thou wouldst command these offerings to be carried by the hands of thy holy angel unto thine altar on high, in the sight of thy divine Majesty, that as many of us as *assist at this oblation*, or partake of the sacred body and blood of thy Son, may be filled with every heavenly grace and blessing: through the same Christ our Lord. Amen.

THE COMMEMORATION OF THE DEAD.

BE mindful, O Lord, of thy servants, men and women, who are gone before us with the sign of faith, and rest in the sleep of peace.

[Here such Dead as are prayed for, should be particularly mentioned.]

To these, O Lord, and to all who sleep in Christ, grant, we beseech thee, a place of refreshment. light, and peace: through the same Christ our Lord. Amen.

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Striking his breast, he says:

And to us also, thy unworthy servants, who hope in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcelline, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and all thy saints: into whose company we beseech thee to admit us, not in confidence of any merit of our own, but of thine own gracious mercy and pardon: through Jesus Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us those good gifts; so, by him, with him, and in him is to thee, O God the Father Almighty, in the unity of the Holy Ghost, all honour and glory.

P. Per omnia sæcula sæculorum. P. For ever and ever.

R. Amen. R. Amen.

PART IV.

THE COMMUNION, OR SACRAMENTAL PART OF THE CANON.

LET US PRAY.

INSTRUCTED in thy saving precepts, and following thy divine directions, we presume to say:

Our Father, &c.

R. But deliver us from evil. P. Amen.

Deliver us we beseech thee, O Lord, from all evils, past, present, and to come. And by the intercession of the blessed and ever glorious Virgin

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Mary, mother of God, and of the holy apostles Peter and Paul, of Andrew, and of all the saints mercifully grant peace in our days, that through the assistance of thy mercy, we may be always free from sin, and secure from all disturbance: through the same Lord Jesus Christ thy son, who liveth and reigneth with thee God, in unity with the holy Ghost.

P. Per omnia sæcula sæculorum.	P. World without end.
R. Amen.	R. Amen.
P. Pax Domini sit semper vobiscum.	P. May the peace of the Lord be always with you;
R. Et cum spiritu tuo.	R. And with thy spirit.

Breaking the Host, he puts a particle thereof into the Chalice, saying:

MAY this mixture together, and consecration of the body and blood of our Lord Jesus be to us that receive it, or *assist thereat*, effectual to eternal life. Amen.

Then bowing and striking his breast, he says thrice:

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God who takest away the sins of the world, have mercy on us.

Lamb of God who takest away the sins of the world, give us peace.

In Masses for the Dead, instead of "Have mercy on us," he says, twice, "Give them rest," and lastly "Give them eternal rest." The following Prayer is also omitted:

LORD Jesus Christ who saidst to thy apostles

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"I leave you peace, I give you my peace," regard not my sins, but the faith of thy church, and vouchsafe to grant her that peace and unity which is agreeable to thy will; who livest and reignest for ever and ever. Amen.

O LORD Jesus Christ, Son of the living God, who, according to the will of thy Father, with the co-operation of the Holy Ghost, hast, by thy death, given life to the world, deliver me by this thy most sacred body and blood, from all my iniquities, and from all evils; make me always live up to thy commandments; and never suffer me to be separated from thee, who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. Amen.

LET not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but let it, through thy mercy, become a safeguard and remedy, both of soul and body: who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

Kneeling, rising, and taking the Host in his hands, he says:

I WILL partake of this heavenly bread, and call upon the name of the Lord.

He strikes his breast, saying devoutly, thrice:

LORD, I am not worthy that thou shouldst enter under my roof; speak only the word, and my soul shall be healed.

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During the time of the Priest's communicating, it would be profitable for persons who are not then in a state of actually communicating, to communicate also spiritually or in desire; for this purpose say the following prayer:

O that I were among the number of those whose sanctity allows them to communicate daily! What a happiness, O my God! could I at this moment erect a throne for thee in my heart, pay thee my homage, lay open to thee my wants, and participate in the favours thou grantest to those who *really* and *worthily receive* thee. But since I am unworthy, do thou, O Lord, supply my want of the proper dispositions. Grant the pardon of my manifold sins, which I detest from the bottom of my heart, because they displease thee. Cast thy compassionate eye upon me, and purify my soul, that the ardent wish I now conceive to be united to thee by a worthy communion may be speedily accomplished. But until the arrival of so happy a moment I earnestly entreat thee, O dearest Lord, that thou wouldst make me partaker of all those advantages which the communion of the priest may produce in those thy people. By the efficacy of this enlivening sacrament, increase my faith, strengthen my hope, revive in my soul the rays of divine charity, inflame my heart with thy love, that it may pant only for thee and live for thee alone. Amen.

Receiving reverently both parts of the Host, he says:

MAY the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

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Taking the Chalice, he says:

WHAT return shall I make to the Lord for all the good things that he hath given unto me? I will partake of the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

Receiving the Blood of our Saviour, he says:

MAY the blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Taking the first Ablution, he says:

GRANT, Lord, that what we have partaken of with our mouth, we may receive with purity of mind; and that of a temporal gift it may become unto us an everlasting remedy. Amen.

Taking the second Ablution, he says:

MAY thy body, O Lord, which I have received, and thy blood which I have drank, cleave to my soul: and grant that no stain of sin remain within me, who have been fed with this pure and holy sacrament. Who livest and reignest for ever and ever. Amen.

Having wiped his Mouth, his Fingers, and the Chalice, he then continues the Mass.

The Communion being every day different, what follows may be said:

LET it be now, O Lord, an effect of thy mercy, that we who have been present at this holy mystery may find the benefit thereof in our souls.

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PART V.

THE PUBLIC THANKSGIVING AFTER COMMUNION.

DOMINUS vobiscum:	THE Lord be with you:
R. Et cum spiritu tuo.	R. And with thy spirit.
P. Oremus.	P. Let us pray.

The Post Communion being also different every day, what follows may be said:

We give thee thanks O God, for thy mercy in admitting us to have a part in offering this sacrifice to thy holy name: accept it now to thy glory, and be ever mindful of our weakness; pardon all our defects, and grant our request; through, &c. Amen.

P. Dominus vobissum:	P. May the Lord be with you:
R. Et cum spiritu tuo.	R. And with thy spirit.
P. Ite, Missa est.	P. Depart, the Mass is finished.

Or, if "Gloria in excelsis" has not been said,

P. Benidicamus Domino.	P. Let us bless the Lord.
R. Deo gratias.	R. Thanks be to God.

In Masses for the Dead.

P. Requiescant in pace.	P. May they rest in peace.
R. Amen.	R. Amen.

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MAY the performance of this my homage be pleasing to thee, O Holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up, in the sight of the Divine Majesty, may be acceptable to thee, and, through thy mercy, become a propitiation for me, and all those for whom it hath been offered: through Christ our Lord. Amen.

The Priest turning himself towards the people, says, (except in Masses for the Dead.)

MAY almighty God, the Father, Son, and Holy Ghost, bless you. Amen.

P. Dominus vobiscum:	P. May the Lord be with you:
R. Et cum spiritutuo.	R. And with thy spirit.
P. Initium sancti Evangelii secundum Joannem.	P. The beginning of the Gospel according to St. John.
R. Gloria tibi, Domine.	R. Glory be to thee, O Lord.

THE GOSPEL ACCORDING TO ST. JOHN.

IN the beginning was the Word, and the Word was with God, and God was the Word; the same was in the beginning with God. All things were made by him; and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. It was the

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true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him to them he gave power to be made the sons of God, to those that believe in his name; who are born, not of blood nor of the will of the flesh, nor of the will of man, but of God. And *the Word was made flesh,* and dwelt amongst us. And we saw his glory, the glory as it were of the only begotten Son of the Father, full of grace and truth.

R. Deo gratias. R. Thanks be to God.

ANOTHER DEVOUT METHOD

OF ASSISTING AT THE

HOLY SACRIFICE OF THE MASS,

By turning the attention and affections of the soul towards the mysteries of our blessed Saviour's passion and death, which are thereby represented and shown forth according to these words, THIS DO IN REMEMBRANCE OF ME; that is, for a perpetual and grateful commemoration of my sufferings and death, as the apostle explains it.—1 *Cor.* xi. 26.

THE Mass is called by St. Francis of Sales, *Introd. p.* 2, *c.* 14, the sun of spiritual exercises, the centre of religion, the heart of devotion, and the soul of piety. It is offered to none but God alone; as the nature of a sacrifice, in the common judgment of all mankind, is to acknowledge the supreme dominion of God over us, and our total subjection and dependence on him. It is a standing memorial and a commemorative sacrifice, that represents the sacrifice of the cross, and was prefigured by the sacrifice of Melchisedech, and foretold by the prophet Malichi.—*c.* i. *v.* 10. The faithful should go to it as if they were going to Mount Calvary, to be present at the crucifixion and death of Jesus Christ, and assist at it with a grateful remem-

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brance and a feeling sense of his sufferings. The altar on which this great sacrifice is offered, with a crucifix erected thereon, is a figure of Mount Calvary, and of Christ crucified. The corporal and linen cloth that covered the altar, signify the linen cloth that wrapped the sacred body of Christ when he was buried. The chalice denotes the holy sepulchre of our Lord. The paten denotes the great stone that was rolled against the door of the sepulchre. The two candles signify the two testaments, and the light of faith revealed to the Jews and Gentiles. The priest who officiates represents the person of Christ, who is the High Priest of the New Law; his tonsure represents the crown of thorns which Christ wore; and the robes with which he is vested, represents the robes of derision with which Christ was ignominiously clothed. The amice represents the veil with which his eyes were muffled, when he was desired to prophesy who it was that struck him. The alb represents the white robe with which he was covered by Herod out of contempt. The cincture, maniple, and stole represent the cords and bandages with which he was bound like a malefactor. The chasuble, or outward vestment, represents the purple garment with which he was clothed like a mock king. The figure of a pillar on the front of the chasuble, represents the stone pillar at which he was scourged; and the figure of a cross on the back, represents the wooden cross which he carried on his shoulders from Jerusalem to Mount Calvary. The three languages, Hebrew, Greek, and Latin, which are used in the Mass, remind us of the title of the cross, which was written in Hebrew, Greek, and Latin letters. The different parts and ceremonies of the Mass correspond to the different stations of his passion, and represent all that happened from his entering into the Garden of Olives, until the day of his ascension into heaven, and the descent of the Holy Ghost upon the apostles; *as will appear to the devout reader of the explanations premised to each prayer.*

A PRAYER BEFORE MASS.

O DIVINE Spirit, descend into my soul purify it from the dross of its imperfections, and replenish it with the flames of thy sacred

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affections, that it may breathe nothing but thy love, and desire nothing but the accomplishment of thy will. O ye angels, saints, and all creatures, come help me to honour, praise, bless, and love our Lord Jesus Christ, who once offered himself a bloody sacrifice on the cross for my salvation, and now offers himself an unbloody sacrifice on the altar for the same end.

Give me grace, O sweet Jesus, to assist at this holy sacrifice with the fervour and devotion of the pious shepherds in the stable of Bethlehem; and with a lively faith, profound respect, and humility of the three wise men of the East, who came to adore thee in the manger, and to offer thee the three mystical presents of frankincense, gold, and myrrh, in testimony of thy divinity, royalty and humanity. And now, since I, who am but dust and ashes, have presumed to speak, permit me to follow thee in spirit through the different stages of thy passion, and accompany thee to Mount Calvary.—Make me partaker of that charity which conducted thee to it, that I may return love for love, life for life, death for death. Give me such a feeling sense of thy sufferings, as the daughters of Sion had, when they met thee with thy cross on thy shoulders, and a thorny crown on thy head. Grant me resignation of my will to thine, like that of thy Virgin Mother at the foot of the cross. Prostrate before the throne of thy divine Majesty, I humbly implore thy pardon for all my offences, and thy grace to avoid relapse into sin. I offer up this

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divine sacrifice, by the hands of thy priest, to the glory of thy name; in acknowledgment of thy infinite greatness, and of my own nothingness; in thanksgiving for all thy benefits; in satisfaction for all my sins; in memory of thy dolorous passion; and to obtain of thy bounty, for myself and for thy whole church, for my superiors, spiritual and temporal, for my parents, benefactors, friends, and enemies, and all mankind, those precious graces and favours which thou knowest us to stand in most need of.

EXPLANATION.

"THE priest going from the sacristy to the altar, and retiring to the foot of it, in order to recite the 42nd psalm, *Judica me Deus*, &c. represents Jesus Christ retiring from his last supper, and praying to his heavenly Father in the garden of Gethsemani, situate at the foot of Mount Olivet. The beginning of the Mass, with the sign of the cross, and the invocation of the three persons of the most Holy Trinity, signifies that it is in the name of the Father, and of the Son, and of the Holy Ghost, that the faithful assembled, in order to celebrate the memory of Christ's passion and death. The psalm which is then repeated, expresses the deep concern of a soul kept at a distance from the temple of God, like David when he was persecuted by Saul, and the ardent desires with which we are to approach the altar, and partake of the divine mysteries. The *Introit*, or entrance of the Mass, and the *Confiteor*, or general confession made to the whole court of heaven, represent the fall of Adam, which was the source of all our miseries, and remind us that we ought to dispose ourselves for this great sacrifice by a sincere repentance for our sins."

PRAYER AT THE BEGINNING OF MASS.

O LORD, in the multitude of thy mercies I will enter thy house, and adore thee in thy

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holy temple and confess to thy name. Though my sins are without number, I have still thy goodness to appeal to, I have still a confidence in the sufferings of my Redeemer, and hope, through his infinite merits, to find mercy, grace, and salvation. Thou, O dear Jesus, hast washed me once in baptism; wash me yet more from my iniquity, and cleanse me from my sins. Sprinkle me with the hyssop of thy blood, and I shall be cleansed; wash me, and I shall be made whiter than snow.

EXPLANATION.

"THE priest bowing down before the altar, and saying the *Confiteor*, represents our Saviour loaded with the sins of mankind, prostrate at his prayers in the garden, and falling into a bloody sweat and most painful agony. The priest going up to the altar and kissing it, represents our Saviour going to meet his enemies, and receiving the treacherous kiss from Judas. When he goes to the book at the corner of the Epistle, forms the sign of the cross, and reads the *Introit*, he represents our Saviour seized, bound, and led captive to the courts of Annas and Caiphas, where he was struck across the face, blindfolded, buffeted, spit upon, and treated with the greatest indignity, by the servants of the high priest, as if he were a mock prophet."

PRAYER AT THE INTROIT AND KYRIE.

BLESSED be thou, O Jesus, for all thou hast suffered for our redemption. It is but just that my sins should draw tears from my eyes, since they have drawn streams of blood from thy veins. I desire to join the most humble contrition of my soul with thy agony in the garden, and resolve to be sorry for my sins, even unto the hour of my death. My heart is pierced with grief to think that I have

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repaid thy goodness with such ingratitude; but until I cease to live, I will never cease to cry, with the humble publican: *O God be propitious to me a sinner.* May those bonds that tied thy innocent hands, loosen the chains of my sins, break the fetters of my iniquities, deliver me from the captivity of Satan, and restore me to the sweet liberty of thy children, that I may be enabled to cry out with thy prophet: *Thou hast broken my chains: I will sacrifice to thee an host of praise.* I cast myself at thy feet, and beseech thee by thy infinite charity, to strengthen me with thy all-powerful grace under all trials and afflictions. Never suffer me to betray thy sacred truths, or to take part with the world against thee. Grant that when any tribulation or anguish shall assault me, I may receive it with humility like unto thine, and with a true submission and resignation to thy heavenly Father's will. Grant that under the severest scourges I may call upon thee as a father, confide in thee as a father, and seek no comfort out of thee. Remember me at my last hour, when the terrors of death shall begin to seize me; then let thy angels comfort me; then let the memory of thy sufferings support me against all apprehensions, that no fear of death or judgment may ever lessen the hope I ought to repose in thee.

EXPLANATION.

"THE repetition of the *Kyrie Eleison*, *Christe Eleison*, &c. (that is, Lord have mercy on us, Christ have mercy

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on us,) three times, in honour of each of the three Divine Persons, reminds us that Christ was denied three times by St. Peter. The *Dominus vobiscum*, or, Our Lord be with you, which is the usual salutation in the scriptures, and which the priest says after the *Gloria in Excelcis*, it being the greatest of all blessings for the Lord to be with us, and we with him, reminds us how Peter was touched with repentance, when Christ cast a glance of his merciful eyes upon him. The aforesaid hymn, which a choir of angels sung in the air at our Saviour's birth, denotes the joy that is in heaven among the angels upon the conversion of a sinner, The *Kyries* also remind us of the longing desires of the holy fathers for the coming of the Messiah. The *Gloria* represents Christ's nativity. The Collects, Epistle, and Gospel, his prayers, miracles, and preaching.—The priest returning to the epistle side of the altar, and reading the Collects and the Lesson, represents Christ sent by Caiphas to Pilate, after being falsely accused and unjustly condemned by the Sanhedrim of the Jews. Then the priest goes to the middle of the altar, and humbly bowing himself down, prays in silence. This represents Christ conducted to Herod, and interrogated and scoffed at by him, without returning the least answer, or saying a word to justify himself. The priest going to the gospel side of the altar, and returning to the middle to make a profession of faith, by repeating the Nicene Creed, represents Christ sent back to Pilate in a fool's dress, and professing that he came to bear witness to the truth, and that his kingdom is not of this world. The removal of the Mass-book from the right to the left side of the altar, signifies that the new law of the gospel being rejected by the Jews, who were the first called, was preached to the Gentiles, who embraced it with joy, and were converted to the christian religion in great multitudes. The lighted candles are emblems of their spiritual joy and of God's glory, and denote the light of faith which Christ brought to the world by his gospel.—At the beginning of the gospel, the priest and the people make the sign of the cross, first upon their foreheads, to signify that they are not ashamed of the cross of Christ, nor of his doctrine; secondly, upon their mouths, to denote that they are ready to profess it openly by word of mouth; and thirdly, upon their breasts, to signify that they will always preserve it carefully in their hearts. The people

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rise up and stand during the gospel, to show by this posture their readiness to go and practise whatever they shall be commanded by the word of God."

PRAYER AT THE GLORIA, EPISTLE, AND GOSPEL.

LET heaven and earth join together, and the choirs of angels be united with the voices of men, to sing eternal praises to God, in trinity and unity, for the mercies we have received in the admirable work of our redemption. O my amiable Jesus, how am I bound to love thee! How black must my ingratitude be, if, after such demonstrations of love, I can continue to offend thee! I am the offender, I am the malefactor, and thou hast taken upon thee the punishment due to my sins! It is I who deserve to be accused, arraigned, dispised, and condemned, and not thou: O innocent and spotless Lamb of God, eternal praise be to thy name. Whilst the Jews proclaim thee a blasphemer, I own thee for my Lord; and beseech thee, that under all reproaches and calumnies I may remember what thou hast suffered for me, and that I may endeavour, by an humble and patient silence, to show myself on all occasions to be thy true disciple. Grant that whenever I am persecuted by lies or false accusations, thy example may be my comfort, my model, and my rule. Give me courage, constancy, and patience, under all the injuries, crosses, and contradictions, which thy providence shall permit to befall me during my pilgrimage here on earth. Do not suffer me to despair

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of thy mercy, or die in my sins, like unhappy Judas: but soften my stony heart, and melt it into tears of compunction. Leave me not to myself, but teach me to confide wholly in thee. Look on me with an eye of pity, and awaken me from the sleep of death, that I may bewail my past sins in the bitterness of my soul, and persevere in serving thee and promoting thy glory. May the fall of Peter be a lesson to me all the days of my life, to shun all evil company, to fly all the dangerous occasions of sin, and never to deny thee, my Lord and my God, either by word or deed; but openly to profess my faith without fear or shame. I thank thee for revealing thy heavenly truths, and for instructing us by thy holy apostles in the only true saving faith. Give me grace to attend to thy doctrine, to live up to the maxims of thy gospel, to profess thy faith by the practice of good works, and never to swerve from thy sacred law. Have mercy on all those that are involved in the dismal state of mortal sin, and grant them the grace of sincere repentance. Let the light of thy countenance shine upon those who are sitting in the darkness of infidelity, and in the gloomy shade of death.—Bring back the strayed sheep to thy fold, and unite them to the communion of thy church, that we may all become one sheepfold under one shepherd.

EXPLANATION.

"When the priest unveils the chalice for the Offertory, he represents Christ stripped of his garments and bound to the pillar. The offering of the bread on the paten, denotes

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Christ offering up his body to be scourged. The mingling of the water with the wine, denotes the water and blood that flowed from his side on the cross. The offering the chalice with the wine, represents Christ scourged, and the streams of his blood flowing down upon the ground. The covering the chalice with the paten, represents him crowned with thorns, and treated as a mock king. The washing of the fingers at the *Lavabo*, reminds us how Pilate washed his hands before the multitude, and pronounced Christ innocent and just. The *Orate Fratres* reminds us that Christ was shown to the people with ensigns of mock royalty, Pilate crying out at the same time: *Ecce Homo*, Behold the man. The priest saying the Secret Prayers in silence, represents Christ condemned to be crucified, and submitting to the unjust sentence without any defence or reply. The Preface, (so called because it serves as an introduction to the Canon of the Mass,) and the Canticle of the Hebrew children, which are repeated with a loud voice, remind us that Christ was loaded with the cross; the pious Hosanna being changed into the clamorous and cruel *Crucifige*, or crucify him."

PRAYER AT THE OFFERTORY, LAVABO, AND PREFACE.

O MY soul! run to thy suffering Lord, and at his feet pour out thyself in thanksgiving, and in all the ecstacies of love and praise. It is thy God that suffers, that he may redeem a slave, a poor sinful worm of the earth. When I behold thee, O dear Jesus, stripped naked, fastened to the pillar, cruelly scourged, torn, and mangled, I see the immensity of thy love for us, and the greatness of our sins against thee. I see in thy wounds, the slavery into which we are degraded, and the punishment due to our crimes. Our sins bound thy hands, and every stroke thou didst receive was the effect of our iniquities. I offer thee my heart

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and soul, to be eternally consecrated to thy divine service, and to be washed and purified in the purple streams that gushed forth from every pore of thy sacred body. I throw myself into the arms of thy infinite mercy, with a firm resolution to die rather than renew thy passion, by relapsing into any mortal sin. No, dear Redeemer, I never will prefer Barabbas to thee; I never will set thee in competition with the world, or its delusive charms, sinful pleasures, or sordid interests. O amiable Jesus, thou shalt be my choice for ever. I will strike no more nails into thy hands by my evil deeds. I will add no more thorns to thy painful crown by my sinful thoughts. I will no more pierce thy sacred side by any unlawful desires. I will not scourge thy holy flesh by curses or blasphemies, nor crucify thee over again by any fresh crime. I am determined, with thy assistance, to put off the old man with all his acts, by a candid and naked confession of all my past sins. O grant that I may never appear naked of virtue in thy sight; but may be clad with the white robe of innocence when I shall be presented before thy awful tribunal. Pierce my heart with the thorns of penance and compunction here, that I may, through thy merits, be crowned with glory hereafter. Grant that whenever I am under any affliction, meet with any adversity, disgrace or contempt, or feel any part of the thorny crown on my head, I may rejoice in bearing such a resemblance of thy sufferings, and show by my

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patience and humility whose disciple I am. Give me grace to submit with cheerfulness to the rod of thy paternal correction; and support my natural weakness, that I may not sink under the weight of any cross with which it shall please thy Divine Providence to visit me. Disengage my heart from all earthly affections. Raise and elevate my soul to thee, that I may always live and converse in heaven, where thou, my only treasure, art. I now presume to join my unworthy voice with the heavenly choirs of all thy angels and saints, who are incessantly singing eternal praises to thee: *Holy, Holy, Holy, Lord God of Sabaoth; Heaven and Earth are full of thy glory: Blessed is he who cometh in the name of the Lord: Hosannah in the highest, &c.*

EXPLANATION.

"THE Canon, which is the most sacred and most solemn part of the Mass, is read in a low voice, to denote the mourning and affliction of the faithful at the time of our Saviour's passion, which amazed and silenced all nature. The priest raises his hands, in imitation of Moses, who, as we read, *(Exod.* xvii. prayed with his hands lifted up, whilst Josue was combating with the Amalekites. After the *Memento* for the living he spreads his hands over the bread and wine that are to be consecrated, in imitation of the priests of the old law, who were ordered, *(Lev.* 1.) when they offered sacrifice, to lay their hands upon the victim before it was immolated. These ceremonies represent Christ led away to be crucified, carrying his cross on his shoulders to Mount Calvary, admonishing the devout women on the way, who wept over him, to mourn for themselves and for their children; and when he arrived at the end of his painful journey, stripped again of his garments, and laid on the painful bed, without any other

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pillow to support his head but the thorns with which he was crowned. The signing of the oblation with the sign of the cross, denotes how his hands and feet were stretched and nailed on the cross. The separated consecration of the bread and wine, represents his body slain, and his blood shed, for the remission of our sins. The elevation of the consecrated Host, represents him exalted on the cross in the sight of the whole multitude. The elevation of the Chalice represents the sacred blood flowing from his wounds. The ringing of the bell denotes the earthquakes and other signs which happened at his death. The five crosses formed over the oblation, signify the five principal wounds in his body. The time from the elevation to the communion corresponds to the three hours he hung alive on the cross. The *Memento* for the dead denotes that whilst he was thus elevated between heaven and earth, he prayed as a powerful mediator for the whole world, even for his enemies and crucifiers. The conversion of the thief on the cross, on one side of him, is represented by the priest striking his breast, and saying, *nobis quoque peccatoribus*. The seven petitions of the *Pater Noster* remind us of Christ's last words on the cross. The breaking of the Host is used in imitation of his having broken it before he gave it to his disciples at his last supper. The breaking of it in three parts represents his mystical body, or the church in three states: the blessed in heaven, the souls in purgatory, and the faithful on earth; this great sacrifice being offered for the whole church, triumphant, suffering, and militant; in honour of the first, that is, in thanksgiving to God for all the graces bestowed upon them, and for all the happiness they enjoy; for the relief of the second, to obtain a speedy admittance for them into eternal glory; and for the benefit of the last, according to the four great ends of sacrifice. The breaking of the Host also represents the death of Christ on the cross, and is a figure of his soul being separated from his body after he bowed down his sacred head. The mixing a particle of the Host with the sacramental species in the chalice, represents the descent of his soul into *Limbo*, or the prison of the Fathers of the old testament."

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PRAYER AT THE CANON OF THE MASS.

O KING of glory! when shall I leave this earthly prison, this miserable Babylon, and be admitted into thy lovely tabernacles? O ocean of sweetness, and fountain of divine love, when shall I contemplate thee face to face in thy happy kingdom? My sins are a terror to my soul, but having so plentiful a redemption, I never will despair. Thy wounds cry out for mercy. Mercy, then, O God of goodness! have mercy on me. O Jesus, be a Jesus to my soul, and save me. I am thy purchase, snatched from the jaws of hell by the merits of thy sacred passion; accept me, therefore, an unworthy sinner. Purify me in those sacred streams that flowed from thy bleeding wounds, and present me to thy eternal Father, that through thee I may obtain his blessing and favour, which of myself I do not deserve. Extinguish in me all ambition, pride, and vanity, the love of the world, and every degree of vicious self-love. Grant me true humility, perfect patience, unfeigned charity, and sincere devotion. Give me only grace to practise what thou commandest, and command what thou pleasest. Increase true religion; plant thy faith in our hearts; give peace and unity to thy church; repentance and pardon to all sinners. Grant comfort to the sick and afflicted; relief to the distressed; mercy, grace, and salvation to all those for whom thou hast shed

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thy blood, and whom I am bound to pray for, particularly *N.* We render thee thanks for admitting us to have a part in this great sacrifice, which thy Catholic Church offers to thy holy name, by the hands of the priest, for thy people. Accept it now, we beseech thee, O Lord, to thy glory, in satisfaction for all our offences and ingratitude, and in union with that divine intention with which our blessed Saviour offered it up, when he instituted it at his last supper, and consummated it upon the altar of the cross.

PRAYER AT THE ELEVATION OF THE CONSECRATED HOST AND CHALICE.

HAIL, O King of glory, Prince of peace, and Saviour of the world! Hail, O immaculate Host! offered for me and all mankind on the cross! I adore, bless, and glorify thee, O loving Jesus, with all the faculties of my soul and body. May all thy creatures sound forth thy praises. O sacrament of piety! O sign of unity! O bond of charity! O the goodness of my God! O how wonderful are the ways of divine love! How incomprehensible are the riches of the divine bounty!

O my bleeding Jesus, I bow down to the ground to adore thee! Hail! most precious blood, shed for me and the sins of the whole world! Hear, O eternal Father, the voice of thy Son's blood, that cries out loudly to heaven, not for vengeance, but for mercy: let it now speak in my behalf, and plead my pardon;

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let it blot out my iniquities, and cleanse my soul from all the foul stains of sin. I beg it most humbly for the sake of Jesus, who died upon the cross for my redemption.

PRAYER AFTER THE ELEVATION.

BEHOLD, O almighty and all-gracious God, thy Son, Jesus, in whom thou art well pleased, Look upon the face of thy Christ and my Saviour, here present. Look upon this spotless lamb, this adorable victim, this pure holocaust of obedience, humbled to the very death of the cross. Behold in him what may move thee to look down upon us with an eye of mercy, and to forgive us our sins. He is our High Priest, sprinkled with his own blood. Receive the sacrifice he has offered for us, in consideration of all the honours and homages that are due to thy sovereign goodness from me and all creatures. Extend, O compassionate Creator, the virtue of it unto the souls in the church suffering, and grant to the faithful departed rest and life everlasting, particularly to *N.*; mitigate their punishment, and translate them to that state of glory for which thou hast designed them. Thou hast formerly promised, that looking on thy rainbow thou wouldst remember the covenant made between thee and the patriarch Noah, (*Genes.* ix.); canst thou then look down on the blood of thy beloved Son Jesus, offered here to thee in sacrifice, and not remember the great cove-

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nant of the new law, sealed and confirmed with the effusion of his sacred blood?

O dear Jesus! that I could love thee as thy goodness deserves. The more thou hast humbled thyself for my sake, the more I am bound to love thee. Remember thou hast bought me at a dear rate. O let not thy blood be lost or spilt in vain for me; but receive me into the number of the elect. I detest my sins, which were the cause of thy sufferings, and thy most cruel executioners. My crimes, alas! were the nails that bored thy hands and feet, and fastened thee to an ignominious cross. O who will give sorrow to my heart, and a fountain of tears to my eyes, that I may bewail them in the bitterness of my soul all the days of my life, and that at the hour of my departure I may, by means of a true conversion, be entitled to hear those comfortable words which thou saidst to the penitent thief on the cross: *This day shalt thou be with me in paradise.* I acknowledge my unworthiness, I do not deserve to be ranked among the number of thy children, yet I will presume to say that heavenly prayer which thou hast taught me: "Our Father, who art in heaven," &c.

EXPLANATION.

"WHEN the priest strikes his breast, and says the *Agnus Dei*, (that is, O Lamb of God, &c.) he reminds us of the Centurian and many others striking their breasts with sorrow, and bewailing their offences, when they beheld Christ expiring on the cross, and were eye-witnesses of the prodigies which happened at his death. The Prayer for Peace,

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before the communion of the priest, signifies, that to communicate worthily, we must be in peace with God and our neighbour, and approach with a clean heart and pure conscience. The priest's communion is a sign of the burial of Christ's body, which was taken down from the cross, wrapped up in clean linen, and laid in a new monument, cut out of a rock, near Mount Calvary. The purifying and covering of the chalice represents Christ's sepulchre, shut and covered with a stone. The resurrection of Christ from the dead is represented by the priest going to the corner of the Epistle, and reading the Post Communion, the mass-book being brought back to the right side of the altar, to signify that the Jews are to be converted to the christian faith at the end of the world. *Dominus vobiscum* represents Christ appearing to his disciples, and giving them his peace. The last Collect represents Christ conversing forty days with his disciples, and speaking to them of the kingdom of God. The last *Dominus vobiscum*, represents Christ's last apparition to his disciples; and the blessing given by the priest to the people, denotes that Christ lifted up both his hands, and blessed his apostles and other disciples before he left them, and in their sight ascended into heaven. The *Ite Missa est*, and the reading of the Gospel at the left corner of the altar, denote that Christ came not to call the just, but sinners, to repentance: and sent his apostles to teach all nations; and that they preached the gospel with amazing success in all parts of the known world, after the descent of the Holy Ghost."

PRAYER AT THE AGNUS DEI.

O INNOCENT Lamb of God, who takest away the sins of the world, have mercy on me; for nothing is more pleasing to thee than to have compassion on those that are miserable. Give me tears of repentance, that I may mourn for the evil I have committed. In thee I place all my hope, because thou alone art my salvation, my strength, my refuge, and the fountain of all my good. I most humbly beseech thee,

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by the anguish of thy passion, and by thy sufferings on the cross, especially at that hour when thy blessed soul left thy body, to spare me in that dreadful moment, and have mercy on my soul. Let me experience the multitude of thy tender mercies, when I shall be in conflict with the pangs of death. Let thy passion and death stand then between my soul and thy justice. I accept the sentence of my death, in whatever manner I am to suffer it, in union with thy death on the cross. I humbly submit to it, and now offer it to thy divine majesty as a sacrifice and a just punishment due to my sins. I commend my soul into thy hands, and most earnestly entreat thee to give me thy blessing this day, and to grant me perseverance in thy service, that on the day of judgment I may be ranked in the happy number of those blessed souls, who are to be invited by thee to take possession of the kingdom of thy glory. During the time of my sojourn here on earth, preserve me from thirsting after the false goods of this world.—May I always remember thy vinegar and gall, and rest contented with what is sufficient to support nature. May I every day increase in thy love, and may all created objects be of little account with me, that thou mayest be the only delight of my soul and my everlasting joy.

PRAYER AT THE COMMUNION.

I ADORE, O dear Jesus, thy sacred body and blood, soul and divinity, here present on the altar under the sacramental forms. Praised be

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this most holy sacrament with as many praises as there are stars in the heavens, atoms in the air, drops of water in the ocean, sands in the sea, sparks in the fire, motes of dust upon the earth, flowers in the spring, grains of corn in the summer, leaves in the autumn, flakes of snow and hailstones in the winter, or creatures in the universe. O that I had the necessary dispositions of a worthy communicant! how willingly would I unite myself to my divine Redeemer in this sacrament of love! O may I receive it worthily at the hour of my death, that it may serve me as a viatic to a happy eternity. Though I am unworthy to receive it now sacramentally, yet I wish to receive it spiritually into my soul by faith, love, and devotion. Enter then, O divine bridegroom, into this poor lodging: you vouchsafed to lodge in a stable, you did not refuse to enter into the house of Zachæus, the publican; enter into my house as into the house of another Zachæus, and give a blessing to my soul, as thou didst to the house of Zachæus: say unto me, as thou saidst unto him: *Salvation is this day come to this house.*—Luke, xix.

A PRAYER AT THE LAST COLLECTS, &c.

PRAISE, honour, and glory be to thee, O blessed Redeemer, who coming forth out of the grave, didst rise triumphantly from the dead, and having conversed with thy disciples for forty days, didst ascend into heaven, where thou sittest at the right hand of thy eternal

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Father. Inflame my heart and soul with thee, that I may seek nothing but to be united to thee for ever in heaven.

Hear, O eternal Father, whatever the holy Catholic Church asks of thee in the name of thy beloved son. We beseech thee, that this our sacrifice may be acceptable in thy sight, and become profitable to us and to thy whole church. Receive my unworthy prayers, supply all my defects, pardon all my indevotions, distractions, and irreverences. Engrave in my heart the rules and maxims of thy gospel, and give me grace to live according to them. Teach me to follow thy example, that rising with thee to a new life of piety and holiness, and walking in thy footsteps, I may live to thee alone, and advance every day towards everlasting happiness. Amen.

I did not judge to know anything among you, but Jesus Christ, and him crucified.—St. Paul, 1 Cor. ii. 2.

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THE

EPISTLES AND GOSPELS

FOR THE

SUNDAYS AND PRINCIPAL FESTIVALS

THROUGHOUT THE YEAR.

FIRST SUNDAY OF ADVENT.

EPISTLE. *Rom.* xiii. 11, 14. *Brethren:* Know, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is past, and the day is at hand: let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

GOSPEL. *Luke* xxi. 25, 33. *At that time:* Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole world. For the powers of the heavens shall be moved; and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads; because your redemption is at hand. And he spoke to them a similitude: See the fig-tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh: so you also, when you shall see these things come to pass, know that the

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kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away; but my words shall not pass away. CREDO.

SECOND SUNDAY OF ADVENT.

EPISTLE. *Rom.* xv. 4, 13. *Brethren:* What things soever were written, were written for our learning, that through patience and the comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written: "Therefore, will I confess to thee, O Lord, among the Gentiles, and will sing to thy name." And again, he saith: "Rejoice, ye Gentiles, with his people." And again: "Praise the Lord all ye Gentiles, and magnify him all ye people." And again Isaiah saith: "There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope." Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, and in the power of the Holy Ghost.

GOSPEL. *Matt.* xi. 2, 10. *At that time:* When John had heard in prison the works of Christ, sending two of his disciples he said to him: Art thou he that art to come, or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them;

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and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitude, concerning John: What went ye out into the desert to see? A reed shaken with the wind? But what went ye out to see? A man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went ye out to see? A prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: "Behold, I send my angel before thy face, who shall prepare thy way before thee." CREDO.

THIRD SUNDAY OF ADVENT.

EPISTLE. *Philip* iv. 4, 7. *Brethren:* Rejoice in the Lord always; again, I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous: but in every thing by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

GOSPEL. *John* i. 19, 28. *At that time:* The Jews sent from Jerusalem Priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny; and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou a prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: "I am the voice of one crying in the wilderness, *Make straight the way of the Lord,*" as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water; but there hath stood one in the midst of

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you, whom you know not. The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.—CREDO.

FOURTH SUNDAY OF ADVENT.

EPISTLE. 1 *Cor.* iv. 1, 5. *Brethren:* Let a man so acount of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required amongst the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of any thing: yet I am not hereby justified; but he that judgeth me is the Lord. Therefore judge not before the time till the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsel of hearts: and then shall every man have praise from God.

GOSPEL. *Luke* iii. 1, 6. Now in the fifteenth year of the reign of Tiberius Cæsar (Pontius Pilate being governor of Judea, and Herod Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the country of Trachonitis, and Lysanias Tetrarch of Abilana, under the high priests Annas and Caiphas) the word of the Lord came to John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the words of Isaias the prophet: "A voice of one crying in the wilderness: prepare ye the way of the Lord: make straight his paths: every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain:" and all flesh shall see the salvation of God. CREDO.

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CHRISTMAS DAY.

FIRST MASS. AT MIDNIGHT.

EPISTLE. *Tit.* ii. 11, 15. *Dearly beloved:* The grace of God our Saviour hath appeared to all men. Instructing us, that denying ungodliness, and worldly desires, we should live soberly, and justly, and godly, in this world, looking for the blessed hope, and coming of the glory of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

GOSPEL. *Luke* ii. 1, 14. And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not: for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall

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find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good-will. CREDO.

SECOND MASS. AT BREAK OF DAY.

EPISTLE. *Tit.* iii. 4, 7. *Most dearly beloved:* The goodness and kindness of God our Saviour appeared: not by the works of justice, which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we may be heirs according to hope of life everlasting, through Jesus Christ our Lord.

GOSPEL. *Luke* ii. 15, 20. *At that time:* The shepherds said one to another: Let us go over to Bethlehem, and let us see this word that has come to pass which the Lord hath showed to us. And they came with haste: and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering *them* in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them. CREDO.

THIRD MASS. IN THE DAY TIME.

EPISTLE. *Heb.* i. 1, 12. God, who at sundry times, and in divers manners spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world: who

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being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high: being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time, "Thou art my Son, to-day have I be-gotten thee?" And again: "I will be to him a father, and he shall be to me a Son?" And again, when he bringeth in the first-begotten into the world, he saith: "And let all the angels of God adore him." And to the angels indeed he saith: "He that maketh his angels spirits: and his ministers a flame of fire." But to the Son: "Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." And: "Thou, in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens. They shall perish, but thou shalt continue: and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed: but thou art the self-same and thy years shall not fail."

GOSPEL. *John* i. 14. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was

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in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

EPISTLE. *Gal.* iv. 1, 7. *Brethren:* As long as the heir is a child, he differeth nothing from a servant, though he be Lord of all: but is under tutors and governors, until the time appointed by the father. So we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: that he might redeem them who were under the law; that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: *Abba,* Father. Therefore now he is not a servant, but a son. And if a son, an heir also through God.

GOSPEL. *Luke* ii. 33, 40. *At that time:* Joseph, and Mary the mother of Jesus, were wondering at those things which were spoken concerning him. And Simon blessed them, and said to Mary his mother: Behold the child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Asar; she was far advanced in years, and had lived with her husband seven years from

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her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving day and night. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew and waxed strong, full of wisdom; and the grace of God was in him.

THE CIRCUMCISION.

EPISTLE. *Tit.* ii. 11, 15. *Dearly beloved:* The grace of God our Saviour hath appeared to all men. Instructing us, that denying ungodliness, and worldly desires, we should live soberly, and justly, and godly, in this world, looking for the blessed hope, and coming of the glory of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

GOSPEL. *Luke* ii. 21. *At that time:* After eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb. CREDO.

THE EPIPHANY.

LESSON. *Isaias* lx. 1, 9. Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes

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round about and see: all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSPEL. *Matt.* ii. 1, 12. When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the east, to Jerusalem, saying: "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to adore him." And Herod hearing this was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him, "In Bethlehem of Juda." For so it is written by the prophet: "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel." Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: "Go, and diligently inquire after the child; and when you have found him, bring me word again, that I also may come and adore him." Who, having heard the king, went their way; and behold the star which they had seen in the east went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not

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return to Herod, they went back another way into their own country. CREDO.

FIRST SUNDAY AFTER EPIPHANY.

EPISTLE. *Rom.* xii. 1, 5. *Brethren:* I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world: but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office; so we, being many, are one body in Christ, and every one members of one another, in Jesus Christ our Lord.

GOSPEL. *Luke* ii. 42, 52. When Jesus was twelve years old, they went up to Jerusalem according to the custom of the feast. And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him they wondered. And his mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? Did you not know that I must be about my Father's business? And they understood not the

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word that he spoke unto them. And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all those words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men. CREDO.

SECOND SUNDAY AFTER EPIPHANY.

LESSON. *Acts* iv. 8, 12. *In those days:* Peter being filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. "This is the stone which was rejected by you the builders, which is become the head of the corner;" neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

GOSPEL. *Luke* ii. 33, 40. *At that time:* Joseph, and Mary the mother of Jesus, were wondering at those things which were spoken concerning him. And Simon blessed them, and said to Mary his mother: Behold the child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Asar; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving day and night. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption

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of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew and waxed strong, full of wisdom; and the grace of God was in him.

THIRD SUNDAY AFTER EPIPHANY.

EPISTLE. *Rom.* xii. 16. *Brethren:* Be not wise in your own conceits. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as in you, having peace with all men. Not revenging yourselves, my dearly beloved, but give place unto wrath. For it is written: "Revenge to me, I will repay," saith the Lord. But "if thy enemy be hungry, give him to eat: if he thirst, give him to drink: for doing this, thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil by good."

GOSPEL. *Matt.* viii. 1, 13. *At that time:* When Jesus was come down from the mountain, great multitudes followed him; and behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man, but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. *And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under me

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soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And when Jesus heard this, he marvelled, and said to them that followed him: Amen, I say to you, I have not found so great faith in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. CREDO.

FOURTH SUNDAY AFTER EPIPHANY.

EPISTLE. *Rom.* xiii. 8, 10. *Brethren:* Owe no man any thing, but to love one another; for he that loveth his neighbour, hath fulfilled the law. For "Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet:" and if there be any other commandment, it is comprised in this word: "Thou shalt love thy neighbour as thyself." The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

GOSPEL. *Matt.* viii. 23, 27. *At that time:* When Jesus entered into a boat his disciples followed him; and behold a great tempest arose in the sea, so that the ship was covered with waves; but he was asleep. And his disciples came to him, and awakened him, saying: Lord, save us, we perish. And Jesus saith to them: Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him? CREDO.

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FIFTH SUNDAY AFTER EPIPHANY.

EPISTLE. *Coloss.* iii. 12, 17. *Brethren:* Put ye on therefore as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so you also. But above all these things have charity, which is the bond of perfection; and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father, through Jesus Christ our Lord.

GOSPEL. *Matt.* xiii. 24, 30. *At that time:* Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house came and said to him: Sir, didst thou not sow good seed in thy field? from whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest while you gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but gather the wheat into my barn.

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SIXTH SUNDAY AFTER EPIPHANY.

EPISTLE. 1 *Thess.* i. 2, 10. *Brethren:* We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing; being mindful of you in the work of your faith, and hope, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father; knowing, brethren beloved of God, your election. For our gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost; so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith, which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us, what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God, and to wait for his Son from heaven (whom he raised up from the dead) Jesus, who hath delivered us from the wrath to come.

GOSPEL. *Matt.* xiii. 31, 35. *At that time:* Jesus spoke to the multitude this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak

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to them; that the word might be fulfilled which was spoken by the prophet, saying: "I will open my mouth in parables, I will utter things hidden from the foundation of the world." CREDO.

If there be not VI. Sundays between the Ephiphany and Septuagesima, what remain are omitted, and taken in between the XXIII. and the last Sunday after Pentecost.

SEPTUAGESIMA SUNDAY.

EPISTLE. 1 *Cor.* ix. 24, *and* x. 1. *Brethren:* Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery, refraineth himself from all things; and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps when I have preached to others, I myself should become a castaway. [*Chap.* x. 1, 5.] For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. And all in Moses were baptized in the cloud, and in the sea; and did all eat the same spiritual food: and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ.) But with the most of them God was not well pleased.

GOSPEL. *Matt.* xx. 1, 16. *At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire labourers into his vineyard. And when having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be

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just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard said to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day, and the heats. But he answering said to one of them, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen. CREDO.

SEXAGESIMA SUNDAY.

EPISTLE. 2 *Cor.* xi. 19, 33. *Brethren*: You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour *you*, if a man take *from you*, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly) I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as

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one less wise) I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty *stripes*, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things which are without; my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. [*Chap.* xii. 1.] If I must glory, (it is not expedient indeed,) but I will come to the visions and revelations of the Lord. I know a man in Christ about fourteen years ago, (whether in the body, I know not, or out of the body, I know not, God knoweth,) such a one rapt even to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell, God knoweth) how he was caught up into paradise, and heard secret words, which is not granted to man to utter. For such a one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish: for I will say the truth. But I forbare, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. And lest the greatness of the revelations should lift

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me up, there was given me a string of my flesh, an angel of Satan, to buffet me. For which thing I thrice besought the Lord, that it might depart from me: and he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL. *Luke* viii. 4, 16. *At that time:* When a very great multitude was gathered together, and hastened out of the cities to meet Jesus, he spoke by a similitude. A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some fell upon good ground, and sprung up, and yielded fruit a hundred-fold. Saying these things he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the way-side, are they that hear; then the devil cometh, and taketh the word out of their hearts, lest believing they should be saved. Now they upon the rock are they, who, when they hear, receive the word with joy; and these have no roots; for they believe for a while, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground, are they, who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

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QUINQUAGESIMA SUNDAY.

EPISTLE. 1 *Cor.* xiii. 1, 13. *Brethren:* If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind. Charity envieth not, dealeth not perversely; it is not puffed up, it is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away the things of a child. We now see through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain faith, hope, charity, these three; but the greatest of these is charity.

GOSPEL. *Luke* xviii. 31, 43. *At that time:* Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things. And this

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word was hid from them, and they understood not the things that were said. Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out: Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus, standing, commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God. CREDO.

ASH-WEDNESDAY.

LESSON. *Joel* ii. 12, 19. Thus saith the Lord: Be converted to me with all your heart, in fasting, in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him; sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of the bride-chamber. Between the porch and the altar, the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people; and give not thine inheritance to reproach, that the heathens should rule over them. Why should

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they say among the nations: Where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered and said to his people: Behold I will send you corn, and wine, and oil; you shall be filled with them, and I will no more make you a reproach among the nations, saith the Lord Almighty.

GOSPEL. *Matt.* vi. 16, 21. *At that time:* Jesus said to his disciples: When you fast, be not, as the hypocrites, sad. For they disfigure their faces, that they may appear to men to fast. Amen, I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not to men to fast, but to thy Father, who is in secret; and thy Father, who seeth in secret, will reward thee. Lay not up for yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

FIRST SUNDAY IN LENT.

EPISTLE. 2 *Cor.* vi. 1, 10. *Brethren:* We exhort you, that you receive not the grace of God in vain. For he saith: "In an acceptable time have I heard thee; and in the day of salvation have I helped thee." Behold, now is the acceptable time: behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prison, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right hand, and on the

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left: by honour, and dishonour: by evil report, and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

GOSPEL. *Matt.* iv. 1, 11. *At that time:* Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, he was afterwards hungry. And the tempter coming, said to him. If thou be the Son of God, command that these stones be made bread. But he answered and said: It is written, "Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God." Then the devil took him into the holy city, and set him upon a pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down; for it is written, "He hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone." Jesus said to him: It is written again, "Thou shalt not tempt the Lord thy God." Again the devil took him up into a very high mountain, and showed him all the kingdoms of the world, and the glory of them, and said to him: All these will I give thee, if thou wilt fall down and adore me. Then Jesus said to him: Begone, Satan; for it is written, "The Lord thy God shalt thou adore, and him only shalt thou serve." Then the devil left him; and behold angels came and ministered to him.—CREDO.

SECOND SUNDAY IN LENT.

EPISTLE. 1 *Thess.* iv. 1, 7. *Brethren:* We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk and to please God, so also you would walk, that you may abound the

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more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour, not in the passion of lust, like the Gentiles that know not God; and that no man over-reach nor circumvent his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification.

GOSPEL. *Matt.* xvii. 1, 9. *At that time:* Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. Then Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased; hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them, and said unto them: Arise, and be not afraid. And when they lifted up their eyes, they saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man shall be risen from the dead. CREDO.

THIRD SUNDAY IN LENT.

EPISTLE. *Ephes.* v. 1, 9. *Brethren:* Be ye therefore followers of God, as most dear children; and walk in love, as Christ also loved us, and hath de-

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livered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints; or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know ye this, and understand, that no fornicator, or unclean or covetous person, (which is serving of idols,) hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light. For the fruit of the light is in all goodness, and justice, and truth.

GOSPEL. *Luke* xi. 14, 28. *At that time:* Jesus was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb spoke, and the multitude were in admiration at it. But some of them said: He casteth out devils, by Belzebub, the prince of devils. And others, tempting, asked of him a sign from heaven. But he seeing their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Belzebub I cast out devils. Now, if I cast out devils by Belzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places with-

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out water, seeking rest; and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man becometh worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God, and keep it. CREDO.

FOURTH SUNDAY IN LENT.

EPISTLE. *Gal.* iv. 22, 31. *Brethren:* It is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman, was born according to the flesh; but he by the free-woman, was by promise. Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage, which is Agar; for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem, which is above, is free; which is our mother. For it is written: Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born according to the flesh, persecuted him that was after the spirit, so also it is now. But what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but

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of the free; by the freedom wherewith Christ hath made us free.

GOSPEL. *John* vi. 1, 15. *At that time:* Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? And this he said to try him, for he himself knew what he would do. Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves, and two fishes; but what are they among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes, as much as they would; and when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now these men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone. CREDO.

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PASSION SUNDAY.

EPISTLE. *Heb.* ix. 11, 15. *Brethren:* Christ being come, an high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh; how much more shall the blood of Christ (who by the Holy Ghost offered himself unspotted unto God) cleanse our conscience from dead works to serve the living God? And therefore he is the mediator of the New Testament; that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance.

GOSPEL. *John* viii. 46, 59. *At that time:* Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to him: Do we not say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honour my Father, and you have dishonoured me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is

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nothing. It is my Father that glorifieth me, of whom you say that he is your God; and you have not known him, but I know him. And if I should say that I know him not, I should be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, Before Abraham was made, I am. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

PALM SUNDAY.

EPISTLE. *Philip.* ii. 5, 11. *Brethren:* Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names; that in the name of Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of the Father.

GOSPEL. *The* Passion *of our* Lord Jesus Christ, *according to* Matt. xxvi. *and* xxvii. *At that time:* Jesus said to his disciples: You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphas; and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there

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should be a tumult amongst the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she has wrought a good work upon me. For the poor you have always with you, but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought an opportunity to betray him. And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him, "The Master saith, My time is near at hand. I will keep the pasch at thy house with my disciples." And the disciples did as Jesus appointed to them, and they prepared the pasch. Now when it was evening, he sat down with his twelve disciples; and whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him; but woe to that man, by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And Judas, that betrayed him, answering said: Is it I, Rabbi? He

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saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat: This is my body. And taking the chalice he gave thanks, and gave to them, saying: Drink ye all of this: for this is my blood of the New Testament, which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father. And a hymn being said, they went out into mount Olivet. Then Jesus said to them: All you shall be scandalized in me this night. For it is written: "I will strike the shepherd, and the sheep of the flock shall be dispersed." But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder, and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful, and to be sad. Then he saith to them: My soul is sorrowful even unto death; stay you here and watch with me. And going a little further he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And he cometh to his disciples and findeth them asleep, and he said to Peter: What! could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy

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will be done. And he cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them, he went again; and he prayed the third time, saying the self-same words. Then he cometh to his disciples, and saith to them: Sleep ye now, and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi; and he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking the servant of the high-priest, cut off his ear. Then Jesus said to him: Put up again thy sword into its place; for all that take the sword, shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitude: You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they holding Jesus, led him to Caiphas the high-priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high-priest; and going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and

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they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee, by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you. Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they answering, said: He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck thee? But Peter sat without in the court; and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and swear that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took council against Jesus, that they might put him to death. And they brought him

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bound, and delivered him to Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed, and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: "And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me." And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost thou not hear how great testimonies they allege against thee? And he answered him to never a word; so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you? Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because

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of him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made; taking water he washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on his own garments, and led him away to crucify him. And going out they met a man of Cyrene named Simon: him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: "They divided my garments among them; and upon my vesture they cast lots:" and they sat and watched him. And they put over his head his cause written: THIS IS JESUS THE KING OF

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THE JEWS. Then were crucified with him two thieves, one on the right hand, and one on the left. And they that passed by, blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him, if he will have him: for he said: I am the Son of God. And the self-same thing the thieves also that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, "My God, my God, why hast thou forsaken me?" And some that stood there and heard, said: This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said: Let us see whether Elias will come and deliver him. And Jesus again crying with a loud voice, yielded up the ghost.* And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept arose; and coming out of the tombs after his resurrection, came into the holy city and appeared to many. Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalen, and

* Here all kneel and pause.

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Mary the Mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre. And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people he is risen from the dead: and the last error shall be worse than the first, Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

EASTER SUNDAY.

EPISTLE. 1 *Cor.* v. 7, 8. *Brethren:* Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSPEL. *Mark* xvi. 1, 7. *At that time:* Mary Magdalen, and Mary the mother of James and Salome, brought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they come to the sepulchre, the sun being now

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risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted: you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter, that he goeth before you into Galilee: there you shall see him, as he told you. CREDO.

QUASIMODO, OR LOW SUNDAY.

EPISTLE. 1 *John* v. 4, 9. *Dearly beloved:* Whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth. And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

GOSPEL. *John* xx. 19, 31. *At that time:* When it was late that same day, being the first day of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were

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glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose *sins* you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hands into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he said to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered, and said to him: My Lord and my God! Jesus said to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God: and that believing you may have life in his name. CREDO.

SECOND SUNDAY AFTER EASTER.

EPISTLE. 1 *Peter* ii. 21, 25. *Dearly beloved:* Christ also suffered for us, leaving you an example that you should follow his steps. *Who did no sin, neither was guile found in his mouth.* Who when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree: that we being dead to sins, should live to jus-

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tice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

GOSPEL. *John* x. 11, 16. *At that time:* Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling; and he hath no care for the sheep. I am the good shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. CREDO.

THIRD SUNDAY AFTER EASTER.

EPISTLE. 1 *Peter* ii. 11, 19. *Dearly beloved:* I beseech you as strangers and pilgrims to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to kings as excelling: or to governors as sent by him for the punishment of evil doers, and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the king. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the

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froward. For this is thanks-worthy *in Jesus Christ our Lord.*

GOSPEL. *John* xvi. 16, 22. *At that time:* Jesus said to his disciples: A little while, and now you shall not see me: and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another: What is it that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and because I go to the Father? They said therefore: What is this that he saith: A little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me; and again, a little while and you shall see me. Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you. CREDO.

FOURTH SUNDAY AFTER EASTER.

EPISTLE. *James* i. 17, 21. *Dearly beloved:* Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God.

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Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

GOSPEL. *John* xvi. 5, 15. *At that time:* Jesus said to his disciples: I go to him that sent me; and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: It is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin: because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come he shall show you. He shall glorify me: because he shall receive of mine, and shall show it you. CREDO.

FIFTH SUNDAY AFTER EASTER.

EPISTLE. *James* i. 22, 27. *Dearly beloved:* Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer; he shall be compared to a man beholding his own countenance in a glass. For he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work: this man shall be blessed in his deed. And if any man think himself religious, not bridling his tongue, but deceiving his own heart, this man's reli-

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gion is vain. *Religion* clean and undefiled before God and the Father, is this: to visit the fatherless and the widows in their tribulation: and to keep one's self unspotted from the world.

GOSPEL. *John* xvi. 23, 30. *At that time:* Jesus said to his disciples: Amen, amen, I say to you; if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name. Ask and you shall receive; that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I no more will speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. For the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to him: Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God. CREDO.

ASCENSION-DAY.

LESSON. *Acts* i. 1, 11. The former treatise, I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he showed himself alive after his passion, by many proofs, by forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth: for John indeed baptized with water, but you shall be

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baptized with the Holy Ghost not many days hence. They therefore who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom of Israel? But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up; and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them, in white garments. Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen him going into heaven.

GOSPEL. *Mark* xvi. 14, 20. *At that time:* Jesus appeared to the eleven as they were at table; and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going, preached every where: the Lord working withal, and confirming the word with signs that followed. CREDO.

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SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

EPISTLE. 1 *Peter* iv. 7, 11. *Most dearly beloved:* Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity convereth a multitude of sins. Using hospitality one towards another, without murmuring. As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth; that in all things God may be honoured through Jesus Christ; to whom is glory and empire for ever and ever. *Amen.*

GOSPEL. *John* xv. 26. xvi. 1, 4. *At that time:* Jesus said to his disciples: When the Paracelete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues; yea the hour cometh, that whosoever killeth you, will think that he doeth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you; that when the hour shall come, you may remember that I told you of them. CREDO.

WHIT-SUNDAY.

LESSON. *Acts* ii. 1, 11. When the days of Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the

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Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these that speak, Galileans; and how have we heard, every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Lybia, about Cyrene, and strangers of Rome, Jews also, and Proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God.

GOSPEL. *John* xiv. 23. 31. *At that time:* Jesus said to his disciples: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: he that loveth me not, keepeth not my words. And the word which you have heard, is not mine: but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any

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thing. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I. CREDO.

TRINITY SUNDAY.

EPISTLE. *Rom.* xi. 33, 36. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him are all things: to him be glory for ever. *Amen.*

GOSPEL. *Matt.* xxviii. 18, 20. *At that time:* Jesus said to his disciples: All power is given to me in heaven and in earth. Going, therefore, teach all nations: BAPTISING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world. CREDO.

GOSPEL *of the* First Sunday *after* Pentecost. *Luke* vi. 36, 42. *At that time:* Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you; good measure and pressed down and shaken together and running over, shall be given into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye; but the beam that is in thy own eye thou considerest not? or how canst thou say to thy

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brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thine own eye, and then thou shalt see clearly to take out the mote from thy brother's eye. *Deo gratias.*

CORPUS CHRISTI.

EPISTLE. 1 *Cor.* xi. 23, 29. *Brethren:* I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: *Take ye, and eat: this is my body which shall be delivered for you: this do for the commemoration of me.* In like manner also the chalice, after he had supped, saying: *This chalice is the New Testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me.* For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come. Therefore, whosoever shall eat this bread or drink of the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

GOSPEL. *John* vi. 56, 59. *At that time:* Jesus said to the multitude of the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever. CREDO.

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SECOND SUNDAY AFTER PENTECOST.

EPISTLE. 1 *John* iii. 13, 18. *Dearly beloved:* Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him: how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.

GOSPEL. *Luke* xiv. 16, 24. *At that time:* Jesus spoke this parable to the Pharisees: A certain man made a great supper, and invited many, and he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and must needs go out and see it: I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them: I pray thee hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the Lord said to the servant: Go out into the high-ways and hedges; and compel them to come in, that my house may be filled. But I say unto you, that none of those

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men that were invited, shall taste of my supper. CREDO.

THIRD SUNDAY AFTER PENTECOST.

EPISTLE. 1 *Peter* v. 6, 11. *Dearly beloved:* Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation. Casting all your care upon him, for he hath care of you. Be sober and watch: because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us into his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm and stablish you. To him be glory and empire for ever and ever. *Amen.*

GOSPEL. *Luke* xv. 1, 10. *At that time:* The publicans and sinners drew near unto him to hear him. And the Pharisees and Scribes murmured, saying: This man receiveth sinners and eateth with them. And he spoke to them this parable, saying: What man of you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost? So I say to

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you, there shall be joy before the angels of God upon one sinner doing penance. CREDO.

FOURTH SUNDAY AFTER PENTECOST.

EPISTLE. *Rom.* viii. 18, 23. *Brethren:* I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain even till now. And not only it, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body *in Christ Jesus our Lord.*

GOSPEL. *Luke* v. 1, 11. *At that time:* It came to pass, that when the multitude pressed upon him to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake; but the fishermen were gone out of them and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to him: Master, we have laboured all the night, and have taken nothing; but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they

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were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed him. CREDO.

FIFTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 *Peter* iii. 8, 15. *Dearly beloved:* Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, or railing for railing, but contrariwise, blessing: for unto this you are called, that you may inherit a blessing. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and his ears unto their prayers; but the countenance of the Lord against them that do evil things." And who is he that can hurt you, if you be jealous of good? But if also you suffer any thing for justice sake, blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts.

GOSPEL. *Matt.* v. 20, 24. *At that time:* Jesus said to his disciples: Unless your justice exceed that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever

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shall say to his brother, *Raca*, shall be *in danger of* the council. And whosoever shall say, Thou fool, shall be *in danger of* hell fire. Therefore, if thou bring thy gift to the altar, and there shalt remember that thy brother hath any thing against thee; leave there thy gift before the altar, and go first to be reconciled to thy brother: and then come and offer thy gift. CREDO.

SIXTH SUNDAY AFTER PENTECOST.

EPISTLE. *Rom.* vi. 3, 11. *Brethren:* All we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be *in the likeness* of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

GOSPEL. *Mark* viii. 1, 9. *At that time:* When there was a great multitude with Jesus, and had nothing to eat: calling his disciples together, he saith to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat; and if I send them away fasting to their own home, they will faint in the way: for some of them came afar off. And his disciples answered him: From whence can any one fill them her-

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with bread in the wilderness? And he asked them: How many loaves have ye? Who said: Seven. And he commanded the people to sit down on the ground; and taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them, and they set them before the people. And they had a few little fishes; and he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and he sent them away. CREDO.

SEVENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Rom.* vi. 19. *Brethren:* I speak a human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness and iniquity unto iniquity; so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death; but the grace of God, life everlasting in Christ Jesus our Lord.

GOSPEL. *Matt.* vii. 15, 21. *At that time:* Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you

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shall know them. Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. CREDO.

EIGHTH SUNDAY AFTER PENTECOST.

EPISTLE. *Rom.* viii. 12, 17. *Brethren:* We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba, (Father.) For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also: heirs indeed of God, and joint heirs with Christ.

GOSPEL. *Luke* xvi. 1, 9. *At that time:* Jesus spoke to his disciples this parable: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him; How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill and write eighty. And the

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lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation, than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings. CREDO.

NINTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 *Cor.* x. 6, 13. *Brethren:* Let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: "The people sat down to eat and drink, and rose up to play" Neither let us commit fornication, as some of them committed fornication, and there fell in one day three-and-twenty thousand. Neither let us tempt Christ: as some of them tempted, and perished by the serpents. Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore let him that thinketh himself to stand, take heed lest he fall. Let no temptation take hold on you but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

GOSPEL. *Luke* xix. 41, 47. *At that time:* When he drew near to Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation. And entering into

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the temple, he began to cast out them that sold therein, and them that bought, saying to them: It is written: "My house is the house of prayer." But you have made it a den of thieves. And he was teaching daily in the temple. CREDO.

TENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 *Cor.* xii. 2, 11. *Brethren:* You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, saith anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same spirit. And there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same spirit; to another faith in the same spirit; to another, the grace of healing in one spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, *divers* kinds of tongues; to another, interpretation of speeches. But in all these things, one and the same Spirit worketh, dividing to every one according as he will.

GOSPEL. *Luke* xviii. 9, 14. *At that time:* Jesus spake this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray: the one was a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in the week: I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards

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heaven: but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other, because every one that exalted himself, shall be humbled; and he that humbleth himself, shall be exalted. CREDO.

ELEVENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 *Cor.* xv. 1, 10. *Brethren:* I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved: if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received: how that Christ died for our sins according to the Scriptures: and that he was buried, and that he arose again the third day according to the Scriptures: and that he was seen by Cephas; and after that by the eleven. Then was he seen by more than five hundred brethren at once; of whom many remain until this present, and some are fallen asleep. After that he was seen by James, then by all the apostles: and last of all, he was seen also by me, as one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am; and his grace in me hath not been void.

GOSPEL. *Mark* vii. 31, 37. *At that time:* Jesus going out of the coast of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coast of Decapolis. And they bring to him one deaf and dumb: and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue: and looking up to heaven, he groaned and said to him: Ephpheta, that is, Be opened. And

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immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak. CREDO.

TWELFTH SUNDAY AFTER PENTECOST.

EPISTLE. 2 *Cor.* iii. 4, 9. *Brethren:* We have confidence through Christ towards God: not that we are sufficient to think any thing of ourselves as of ourselves: but our sufficiency is from God. Who also hath made us fit ministers of the New Testament, not in the letter, but in the spirit. For the letter killeth; but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

GOSPEL. *Luke* x. 23, 37. *At that time:* Jesus said to his disciples: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering, said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself." And he said to

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him: Thou hast answered right: this do and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbour? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who had stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way: and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan being on his journey, came near him: and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast brought him to an inn, and took care of him. And the next day he took out two pieces, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbour to him that fell among robbers? But he said: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner. CREDO.

THIRTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Gal.* iii. 16, 22. *Brethren:* To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many; but as of one: And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, or make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the

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hand of a mediator. Now a mediator is not of one; but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSPEL. *Luke* xvii. 11, 19. *At that time:* As Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when he saw, he said: Go, show yourselves to the priests. And it came to pass, that as they went, they were made clean. And one of them when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean, and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole. CREDO.

FOURTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Gal.* v. 16, 24. *Brethren:* Walk in the Spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit; and the spirit against the flesh: for these are contrary to one another, so that you do not the things that you would. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envy, murders,

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drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's, have crucified their flesh with the vices and concupiscences.

GOSPEL. *Matt.* vi. 24, 33. *At that time:* Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment: Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith. Be not solicitous therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. CREDO.

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FIFTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Gal.* v. 25. vi. 1, 10. *Brethren:* If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain glory, provoking one another, envying one another. (Chap. vi.) Brethren, if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens: and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the Spirit, of the Spirit shall reap life everlasting. And in doing good, let us not fail. For in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSPEL. *Luke* vii. 11, 16. *At that time:* Jesus went into a city called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her: Weep not. And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, Arise. And he that was dead, sat up, and began to speak. And he

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delivered him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up amongst us, and God hath visited his people.

SIXTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Ephes.* iii. 13, 21. *Brethren*: I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knee to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fullness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the church, and in Christ Jesus, unto all generations, world without end. *Amen.*

GOSPEL. *Luke* xiv. 1, 11. *At that time*: When Jesus went into the house of one of the chief of the Pharisees on the Sabbath-day to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day? But they held their peace. But he, taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox fall into a pit; and will not immediately draw him out on the Sabbath-day? And they could not answer him to these things. And he

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spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him: and he that invited thee and him, come and say to thee: Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee; because every one that exalted himself, shall be humbled; and he that humbleth himself, shall be exalted. CREDO.

SEVENTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Ephes.* iv. 1, 6. *Brethren:* I who am a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the Spirit in the bond of peace. One body and one spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God, and Father of all, who is above all, and through all, and in us all, who is blessed for evermore.

GOSPEL. *Matt.* xxii. 35, 46. *At that time:* The Pharisees came to Jesus; and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment of the law? Jesus said to him: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* This is the greatest and the first commandment. And the second is like to this: *Thou shalt love thy neighbour as thyself.* On these two commandments dependeth the whole law and the pro-

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phets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? whose son is he? They say to him: David's. He saith to them: How then doth David in spirit call him Lord, saying: *The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool?* If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions. CREDO.

EIGHTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 *Cor.* i. 4, 8. *Brethren:* I give thanks to my God always for you, for the grace of God, that is given you in Christ Jesus; that in all things you are made rich in him, in all utterance, and in all knowledge, as the testimony of Christ was confirmed in you. So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

GOSPEL. *Matt.* ix. 1, 8. *At that time:* Jesus entering into a boat, he passed over the water and came into his own city. And behold they brought to him one sick of the palsy, lying on a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the Scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your heart? Whether is it easier to say: Thy sins are forgiven thee: or to say: Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. And he arose

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and went into his house. And the multitude seeing it, feared and glorified God that gave such power to men. CREDO.

NINETEENTH SUNDAY AFTER PENTECOST.

EPISTLE. *Ephes.* iv. 23, 28. *Brethren:* Be renewed in the spirit of your mind; and put on the new man, who, according to God, is created in Justice, and holiness of truth. Wherefore putting away lying, speak ye the truth every man with his neighbour: for we are members one of another. Be angry and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more: but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSPEL. *Matt.* xxii. 1, 14. *At that time:* Jesus spoke to the scribes and Pharisees in a parable, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready: but they that were invited, were not worthy. Go ye therefore into the high-ways; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all they

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found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he saith to him, Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and his feet, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth. For many are called but few are chosen. CREDO.

TWENTIETH SUNDAY AFTER PENTECOST.

EPISTLE. *Ephes.* v. 15, 21. *Brethren:* See, therefore, how you walk circumspectly, not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things in the name of our Lord Jesus Christ, to God and the Father. Being subject one to another in the fear of Christ.

GOSPEL. *John* iv. 46, 53. *At that time:* There was a certain ruler, whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son, for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him: and they brought word, saying, that his son

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lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth; and himself believed, and his whole house. CREDO.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

EPISTLE. *Ephes.* vi. 10, 17. *Brethren:* Be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in the high places. Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit, which is the word of God.

GOSPEL. *Matt.* xviii. 23, 35. *At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me and I will pay thee

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all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers, until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts. CREDO.

TWENTY-SECOND SUNDAY AFTER PENTECOST.

EPISTLE. *Phil.* i. 6, 11. *Brethren:* We are confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all: for that I have you in my heart; and that in my bands, and in the defence and confirmation of the gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things, that you may be sincere and without offence unto the day of Christ. Filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

GOSPEL. *Matt.* xxii. 15, 21. *At that time:* The

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Pharisees going, consulted among themselves how to ensnare Jesus in his speech. And they sent to him their disciples, with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. Tell us therefore what thou dost think, is it lawful to give tribute to Cæsar or not? But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. CREDO.

TWENTY-THIRD SUNDAY AFTER PENTECOST.

Should there be but 23 Sundays after Pentecost, the Mass of the 24th is said to-day, and this on the preceding Saturday, (if it be neither a double nor semi-double,) in which case it is said on some vacant day before it.

EPISTLE. *Philip.* iii. 17, 21; iv. 1, 3. *Brethren:* Be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often, (and now tell you weeping,) that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is their shame: who mind earthly things. But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. (Chap. iv.) Therefore my dearly beloved brethren, and most desired, my joy, and my crown: so stand fast in the Lord, my dearly beloved. I beg of Evodia, and I beseech

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Syntyche, to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women that have laboured with me in the gospel, with Clement and the rest of my fellow labourers, whose names are in the book of life.

GOSPEL. *Matt.* ix. 18, 26. *At that time:* As Jesus was speaking to the multitude, behold a certain ruler came up and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus rising up followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: Give place; for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country. CREDO.

As there cannot be less than 23, nor more than 28 Sundays after Pentecost, it is to be observed, that the Mass of the 24th is always said on that Sunday which immediately precedes Advent. When, therefore, it happens that there are any intervening Sundays between the 23rd and the last, the Epistles and Gospels are taken from the Sundays which were omitted after Epiphany: for instance, if but one Sunday, the Mass is of the 6th after Epiphany; if two, of the 5th and 6th; if three, of the 4th, 5th, and 6th; and if four, of the 3rd, 4th, 5th, and 6th.

TWENTY-FOURTH, *or last* SUNDAY AFTER PENTECOST.

EPISTLE. *Colos.* i. 9, 14. *Brethren:* We cease not to pray for you, and to beg that you may be filled

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with the knowledge of his will, in all wisdom, and spiritual understanding: that you may walk worthy of God, in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy. Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

GOSPEL. *Matt.* xxiv. 15, 35. *At that time:* Jesus said to his disciples: When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand. Then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take any thing out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and give suck in those days. But pray that your flight be not in the winter, nor on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh could be saved: but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo! here is Christ, or there: do not believe him: For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it you, beforehand; if therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west; so shall also the coming of the Son of man be. Wheresoever the body

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shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved: and there shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of man, coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen, I say to you, that this generation shall not pass, till these things be done. Heaven and earth shall pass, but my words shall not pass. CREDO.

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THE COMMON OF SAINTS.

CONCEPTION *of the* B. V. MARY.

8TH DECEMBER.

LESSON. *Prov.* viii. 22, 35. The Lord possessed me in the beginning of his ways, before he made any thing, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived, neither had the fountains of water as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: he had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was there: when with a certain law and compass he enclosed the depths: when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when he balanced the foundations of the earth, I was with him forming all things, and was delighted every day, playing before him at all times, playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSPEL. *Matt.* i. 1, 16. The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot

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Esron. And Esron begot Aram. And Aram begot Aminidab. And Aminidab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon, of her who had been *the wife of* Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achas begot Ezechias. And Ezechias begot Menasses. And Menasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiub. And Abiub begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Matham. And Matham begot Jacob. And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

Of St. PATRICK, ap. and Patron of Ireland.

17TH MARCH.

LESSON. *Eccles.* xliv. xlv. Behold a great priest, who in his time pleased God, and was found just; and in the time of wrath became an atonement. There were none found like him in observing the law of the Most High. Therefore by an oath did the Lord make him great amongst his people. He gave him the blessing of all nations, and established his covenant on his head. He acknowledged him in his blessings: he stored up his mercy for him; and he found favour in the eyes of the Lord. (Chap. xlv.) He exalted him in the sight of kings; and gave him a crown of glory. He made with him an eternal covenant: and bestowed on

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him a great priesthood: and rendered him blessed in glory. To perform the priestly office, to sing praises to the name of God; and to offer him precious incense for an odour of sweetness.

GOSPEL. *Matt.* xxv. 14, 23. *At that time:* Jesus spoke this parable to his disciples: A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way, digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

ANNUNCIATION *of the* B. V. MARY.

25TH MARCH.

LESSON. *Is.* vii. 10. 16. *In those days:* The Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not

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ask, and I will not tempt the Lord. And he said: Hear ye, therefore, O house of David; Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore, the Lord himself shall give you a sign. Behold a Virgin shall conceive and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

GOSPEL. *Luke* i. 26, 38. *At that time:* The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name *Jesus*. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

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SS. PETER *and* PAUL.

29TH JUNE.

LESSON. *Acts* xii. 1, 11. *In those days:* Herod the king stretched forth his hand to afflict some of the church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of Azymes. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side raised him up, saying: Arise quickly. And the chains fell off from his hands. And the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me. And going out he followed him, and he knew not that it was true which was done by the angel: but thought he saw a vision. And passing through the first and second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him. And Peter coming to himself, said: Now I know in very deed that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

GOSPEL. *Matt.* xvi. 13, 19. *At that time:* Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is? But they said: Some, John the

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Baptist, and other some, Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. CREDO.

ASSUMPTION *of the* B. V. MARY.

15TH AUGUST.

LESSON. *Eccles.* xxiv. 11, 20. I sought rest every where, and I shall abide in the inheritance of the Lord. Then the Creator of all things gave his orders, and said to me: and he that made me, rested in my tabernacle, and he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. From the beginning, and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him. And I was so established in Sion, and in the holy city likewise I rested, and my power *was* in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on mount Sion. I was exalted like a palm-tree in Cades, and as a rose plant in Jericho: as a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave a sweet smell like

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cinnamon, and aromatical balm: like the myrrh I yielded a sweet odour.

GOSPEL. *Luke* x. 38, 42. *At that time:* Jesus entered into a certain town; and a certain woman named Martha, received him into her house. And she had a sister called Mary. Who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken from her. CREDO.

FEAST OF ALL SAINTS.

1ST NOVEMBER.

LESSON. *Rev.* vii. 2, 12. *In those days:* Behold I, John, saw another angel ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we have signed the servants of our God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Judah, *were* twelve thousand signed: Of the tribe of Reuben, twelve thousand signed: Of the tribe of Gad, twelve thousand signed: Of the tribe of Aser, twelve thousand signed: Of the tribe of Nephtali, twelve thousand signed: Of the tribe of Manasses, twelve thousand signed: Of the tribe of Simeon, twelve thousand signed: Of the tribe of Levi, twelve thousand signed: Of the tribe of Issachar, twelve thousand signed: Of the tribe of Zebulon, twelve thousand signed: Of the tribe of Joseph, twelve thousand signed: Of the tribe

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of Benjamin, twelve thousand signed. After this I saw a great multitude, which no man could number, of all nations and tribes, and peoples and tongues; standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying: Salvation to our God who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

GOSPEL. *Matt.* v. 1, 12. *At that time:* Jesus seeing the multitude, went up into a mountain, and when he was set down, his disciples came unto him. And opening his mouth he taught them, saying: Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful; for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peace makers; for they shall be called the children of God. Blessed are they that suffer percution for justice sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake; be glad and rejoice, for your reward is very great in heaven. CREDO.

COMMEM. *of the* FAITHFUL *departed.*

2ND NOVEMBER.

EPISTLE. 1 *Cor.* xv. 51, 57. *Brethren:* Behold I tell you a mystery: We shall all indeed rise again; but we shall not all be changed. In a moment, in the

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twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible; and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: *Death is swallowed up in victory. O grave, where is thy victory? O death, where is thy sting?* Now the sting of death is sin, and the strength of sin *is* the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

GOSPEL. *John* v. 25, 29. *At that time:* Jesus said to the multitude of the Jews: Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself; so he hath given to the Son also to have life in himself: and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the grave shall hear the voice of the Son of God. And they that have done good things shall come forth unto the resurrection of life: but they that have done evil unto the resurrection of judgment.

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COMMON OF SAINTS.

FOR THE VIGIL OF AN APOSTLE,

WHICH MAY BE READ ON THE FESTIVAL DAY.

LESSON. *Eccles.* xliv. *and* xlv. The blessing of the Lord is on the head of the righteous man. Therefore did the Lord give him an inheritance, and assign him a part among the twelve tribes; and he found grace in the sight of all flesh. And he made him great to the terror of his enemies, and by his words he tamed monsters. He rendered him glorious in the presence of kings, and gave him his commandments in the sight of his people, and showed him his glory. For his faith and meekness he sanctified him, and made choice of him among all flesh: and publicly gave him his precepts, and the law of life and discipline, and highly exalted him. He settled with him an eternal covenant, and encompassed him with the girdle of righteousness: and the Lord hath put on him a crown of glory.

GOSPEL. *John* xv. 12, 16. *At that time:* Jesus said to his disciples: This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you servants; for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me: but I have chosen you; and have appointed you that you should go, and should bring forth fruit: and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

Of a MARTYR and BISHOP.

EPISTLE. *James* i. 12, 18. *Dearly beloved:* Blessed is the man that endureth temptation; for when

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he hath been proved, he shall receive the crown of life which God hath promised to them that love him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err therefore, my dearest brethren. Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures.

GOSPEL. *Luke* xiv. 26, 33. *At that time:* Jesus said to his disciples: If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it: lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish. Or, what king about to go and make war against another king, doth not first sit down and think whether he be able with ten thousand, to meet him that with twenty thousand cometh out against him. Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

Of a MARTYR not a BISHOP.

LESSON. *Wisd.* x. 10, 14. The Lord conducted the just man through the right ways, and showed him the kingdom of God, and gave him the knowledge of

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the holy things: made him honourable in his labours, and accomplished his labours. In the deceit of them that over-reached him, she stood by him, and made him honourable. She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and showed them to be liars that accused him, and gave him everlasting glory.

GOSPEL. *Matt.* x. 34, 42. *At that time:* Jesus said to his disciples: Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies against they of his own household. He that loveth his father and mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life shall lose it: and he that shall lose his life for me, shall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen, I say to you, he shall not lose his reward.

Of MANY MARTYRS.

EPISTLE. 1 *Peter* i. 3, 7. Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy hath regenerated us into a lively hope,

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by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations; that the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise, and glory, and honour, at the appearing of Jesus Christ our Lord.

GOSPEL. *John* xv. 5, 11. *At that time:* Jesus said to his disciples: I am the vine, you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my word abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified; that you bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. These things have I spoken to you, that my joy may be in you, and your joy may be filled.

Of a CONFESSOR and BISHOP.
LESSON *and* GOSPEL, *as in page* 79.

Of a CONFESSOR not a BISHOP.

LESSON. *Eccl.* xxxi. 8, 11. Blessed is the man that is found without blemish; and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him, for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not

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transgressed: and could do evil things, and hath not done them. Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

GOSPEL. *Luke* xii. 35, 40. *At that time:* Jesus said to his disciples: Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from their wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the lord, when he cometh, shall find watching: Amen, I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broke open. Be you then also ready: for at what hour you think not, the Son of man will come.

Of a VIRGIN and MARTYR.

LESSON. *Eccles.* li. 1, 8. I will give glory to thee, O Lord, my King, and I will praise thee, O God, my Saviour. I will give glory to thy name, for thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper. And thou hast delivered me according to the multitude of the mercy of thy name, from the roaring *lions*, that were ready to devour me. Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about; from the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue: my soul shall praise the

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Lord even to death, because thou succourest those that trust in thee, and deliverest them from the hands of the Gentiles, O Lord our God.

GOSPEL. *Matt.* xxv. 1, 13. *At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But he answered, saying: Amen, I say to you, I know you not. Watch ye therefore, because you know not the day nor the hour.

Of many VIRGINS and MARTYRS.

EPISTLE. 1 *Cor.* vii. 25, 34. *Brethren:* Concerning virgins I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore, that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren: the time is short: it remaineth, that they also who have wives, be as if they had none;

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and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife; and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and spirit, in Christ Jesus our Lord.

GOSPEL. *Matt.* xxv. 1, 13, *as in page* 92.

Of a VIRGIN only.

EPISTLE. 2 *Cor.* x. 17; xi. 1, 2. *Brethren:* Let him that glorieth, glory in the Lord: for not he that commendeth himself is approved; but he whom God commendeth. [*Chap.* xi.] Would to God you could bear with some little of my folly: but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

GOSPEL. *Matt.* xxv. 1, 13, *as in page* 92.

Of HOLY WOMEN.

LESSON. *Prov.* xxxi. 10. Who shall find a valiant woman? the price of her is *as of things brought* from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like the merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given prey to her household, and victuals to her maidens. She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard. She hath

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girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good: her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow, for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry; fine linen and purple is her covering. Her husband is honourable in the gates, where he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chananite. Strength and beauty are her clothing, and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed: her husband, and he praised her. Many daughters have gathered together riches: thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her works praise her in the gates.

GOSPEL. *Matt.* xiii. 44, 52. *At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes. Which, when it was filled they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just.

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And shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have you understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

ANNIVERSARY MASS of the DEDICATION of a CHURCH.

LESSON. *Rev.* xxi. 2, 5. *In those days:* I John saw the holy city, the new Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and God himself with them shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne said: Behold I make all things new.

GOSPEL. *Luke* xix. 1, 10. *At that time:* Jesus entering in, he walked through Jericho. And behold there was a man named Zachéus, who was the chief of the publicans, and he was rich. And he sought to see Jesus, who he was, and he could not, for the crowd, because he was low of stature. And running before he climbed up into a sycamore tree that he might see him: for he was to pass that way. And when Jesus was come to the place, looking up he saw him, and said to him: Zacheus, make haste and come down: for this day I must abide in thy house. And he made haste and came down, and received him with joy. And when all saw it, they murmured, saying: that he was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord: Behold, Lord, the half of my goods I give to the poor: and if I have wronged any man of any thing, I restore him

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four-fold. Jesus said to him: This day is salvation come to this house; because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. CREDO.

FOR THE DEAD—*On the day of* Decease *or* Burial.

EPISTLE. 1 *Thess.* iv. 12, 17. *Brethren:* We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven with commandment: and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ, shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

GOSPEL. *John* xi. 21, 27. *At that time:* Martha said to Jesus: Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life; he that believeth in me, although he be dead, shall live. And every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

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INSTRUCTIONS AND DEVOTIONS

FOR

CONFIRMATION.

CONFIRMATION is a sacrament instituted by our Lord Jesus Christ, to enable us to arrive at the state of perfect christians, and to strengthen the spiritual life of grace which we received at baptism. It is called *Confirmation*, from its effect, which is to *confirm* and *fortify* those who receive it with the necessary dispositions, in the possession of the true faith, to arm them against their spiritual enemies, and to complete and finish in them the sanctification which baptism had begun. In baptism we receive the character of the children of God; in confirmation we receive the strength of men, and the character of the soldiers of Jesus Christ, says St. Melchiades. In baptism we are enlisted under the standard of Christ crucified; in confirmation we are armed with the shield of faith, and enabled to combat against the devil, the world, and the flesh. In baptism we are regenerated, and receive the sanctifying grace of God for the remission of sins; in confirmation we are prepared for a spiritual warfare, and receive the Holy Ghost for a force and corroboration, that we may stand firm in the divine service, for the sake of Christ, with a holy vigour of spirit and constancy of mind, amidst the terrors of the severest trials and persecutions.

The effects of this sacrament appear visibly, not only in thousands of holy martyrs, but also in the apostles, who, after they had been confirmed on Whitsunday, by the Holy Ghost coming down upon them, were immediately changed into new men, and were animated by this Divine Spirit to that degree, that sufferings for the sweet name of Jesus became the subject of their glory. It is evident from Acts, viii. and xix., that the apostles practised confirmation, as a means to communicate the graces and gifts of the Holy Ghost to the faithful. It is of confirmation

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also that St. Paul makes mention, Heb. vi. 1, 2, and 2 Cor. i. 21, 22, where he expressly says: *Now he who confirmeth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts.*

The testaments of the most ancient writers plainly show, that the church of God, from the apostles' days, has always believed confirmation to be a sacrament of the new law, and administered it as such. Among the rest, St. Clement, a contemporary of the apostles, says, chap. 4, that he received this doctrine from St. Peter and other apostles; and therefore he exhorts all, without delay, to hasten to be signed by the bishop, that they may receive the seven-fold grace of the Holy Ghost, since he cannot be a perfect christian who wilfully neglects this sacrament. Tertullian, St. Fabian, and St. Melchiades, who flourished in the second, third, and fourth centuries; St. Cyprian, St. Jerome, St. Ambrose, &c. have handed down the same doctrine: and St. Augustine, cont. lit. Petil. 2, c. 104, says in express terms, "The sacrament of chrism in the kind of visible seals, is sacred and holy, even as baptism itself." Moreover, it is plain from the 8th chapter of the Acts of the Apostles, ver. 14, that the *visible sign* of the imposition of hands has annexed to it an *invisible grace*, viz. the imparting of the Holy Ghost. Consequently, confirmation is a sacrament, as it has all things necessary to constitute a sacrament, and is a *visible sign of an invisible grace, &c.*

The ordinary minister of this sacrament is a bishop only; and it was for this reason that St. Peter and St. John, who were both bishops, were sent to confirm the Samaritans, who had been converted and baptised by Philip, the deacon; which is an additional proof, that confirmation is a holy sacrament, and not a mere ceremony, as Calvin pretends; for were it only a ceremony that they had administered, why did not Philip, the deacon, who baptised the Samaritans, use that ceremony? Where was the necessity of sending two bishops to Samaria, as the apostles did?—*Acts*, viii.

As water is made use of in baptism, so chrism is used in confirmation. *Chrism* is a sacred ointment, composed of *oil of olives* and *balsam* (or *balm*) *of Gilead*, solemnly blessed by a bishop on Holy Thursday. The unction, or

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outward anointing with *chrism*, represents the inward anointing of the soul with the gifts of the Holy Ghost; as the outward ablution with water in baptism, denotes the inward washing of the soul by the sanctifying grace of God. The oil, whose properties are to assuage our pains, to fortify the limbs, and to give a certain vigour to the body, represents the spiritual effects of the grace of this sacrament in the soul; and the balm, which is of a sweet smell, and whose property is to preserve bodies from putrefaction, represents the good odour or sweet savour of christian virtues with which we are to edify our neighbours after having received this sacrament. The form of words used in conferring this sacrament is this: *I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.* Whilst the bishop pronounces the form, he makes the sign of the cross with the holy chrism, upon the forehead of each person that is to be confirmed, to give them to understand, that no worldly fear or shame is to deter them from confessing Christ crucified; but that they are openly to profess the doctrines and maxims of his gospel, and live as becomes members of his church in spite of the ill example and corrupt maxims of the world. Hence Tertullian says, lib. 1. adv. Marc. "The flesh is anointed, that the soul may be consecrated. The flesh is signed, that the soul may be fenced. The flesh, by the imposition of hands, is shadowed, that the soul, by the spirit, may be illuminated."—This is what the bishop prays for, when turning himself towards those that are to be confirmed, with his hands joined before his breast, he says, *May the Holy Ghost come down upon you and the power of the Most High keep you from all sins.—Amen.* A little blow is given on the cheek to the persons confirmed, to imprint in their minds, that they are to be ready to bear with meekness and patience, all crosses, persecutions, trials, affronts, and injuries, for the sake and glory of their Lord and Master Jesus Christ. At the same time the bishop says, *Peace be with thee*, to signify that the true peace of God, which, as St. Paul says, *exceeds all understanding*, is chiefly to be found in patient suffering for God and his truths. Lastly, the bishop prays for those who have been confirmed, that the Holy Ghost may ever dwell in their hearts, and make them temples of his glory. After which he dismisses them with his blessing, &c.

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Q. Can this sacrament of confirmation be received more than once?

A. No; because, like baptism, it imprints an indelible character or spiritual mark in the soul, which always remains.

Q. Is there any spiritual kindred contracted in confirmation?

A. Yes; the godfather or the godmother contracts the same spiritual kindred as in the sacrament of baptism.

Q. Is confirmation absolutely necessary to salvation?

A. It is not so necessary but that a person may be saved without it; yet, when a favourable opportunity offers for receiving it, it would be certainly a sin to neglect so powerful a help to salvation, and deprive ourselves of the benefit of this holy sacrament, which our blessed Redeemer was mercifully pleased of his infinite goodness to institute, as the never-failing means in his church to communicate his divine spirit to his followers. It would be a still more grievous crime to neglect confirmation through contempt, disregard, or want of faith. It is to a wilful neglect of this sacrament that the holy fathers attribute the downfall of several apostates from the true religion.

Q. What kind of persons stand most in need of the grace of this sacrament?

A. Those who are most exposed to temptations against faith, or to persecutions upon account of their religion.

Q. At what age may a person be confirmed?

A. Ordinarly speaking, the church does not give confirmation to children before they are seven years old; but defers it till they come to the use of reason, and are sufficiently instructed and prepared. Fathers and mothers should take care to have them carefully instructed in the christian doctrine, and regularly prepared to be presented to the bishop for confirmation at the proper time, before they have received the Blessed Eucharist. If their children be lost through ignorance, they shall answer for it to God.

Q. What are the dispositions necessary for receiving the sacrament of confirmation worthily?

A. A person must be free from the guilt of mortal sin, and in the state of grace; for the *holy spirit of wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.*—Wisd. i. 4. He must also be well in-

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structed in the principles of the christian faith, according to his age and capacity, and have a proper sense of what he is doing.

Q. In what manner then must a person prepare himself for confirmation?

A. First, he must examine his conscience diligently, and if he find it charged with wilful sin, he must take care to purge it by a good sacramental confession; for it would be a grievious sacrilege to presume to receive the sacrament of confirmation, knowingly in the state of mortal sin.—Secondly, he must prepare himself some days before by devout and humble prayer, frequently and fervently calling upon God to dispose his soul for receiving the Holy Ghost, who communicates his gracious gifts and favours in proportion to the dispositions with which they are received.

Q. As confirmation is ordained for the sanctification of souls, why do not all who receive it become saints?

A. The fault is entirely their own. God on his part is ready to bestow all the graces necessary to enable them to become saints; but, alas! how few are disposed to improve and co-operate with them as they might and ought! How few make the proper use of them! How many on the contrary resist them, like the stiff-necked Jews! How many *contristrate* and *extinguish* the divine spirit, as the apostle expresses it! How many banish this heavenly guest from the temple of their souls by falling into mortal sin, and thus obstruct the operation of this holy sacrament!

Q. Is a person obliged to receive the sacrament of confirmation fasting?

A. No. There is no strict obligation or precept for it, though to fast on the eve and day of confirmation is a laudible custom, and conformable to the practice of the primitive church.

Q. Why are the fervent exercises of piety and devotion required before confirmation?

A. For two reasons: First, because our Saviour has assured us that his *heavenly Father will give his good spirit to them that ask it.*—Luke, xi. 13. Secondly, in imitation of the apostles, who, during the ten days between the ascension of our Lord and the descent of the Holy Ghost at Penticost, retired from the noise and tumults of the world, and continued with one accord in prayer, with Mary the Mother of Jesus, and with his brethern.—*Acts*, i. 14.

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Q. Why are we to invoke the Holy Ghost in particular?

A. Not that we are to neglect praying to the Father and the Son also, as we know that all the three persons are but one and the same God; but because the work of our sanctification, the pouring down the grace of God into our souls, and all the heavenly favours and helps that are necessary for conducting us in the way of salvation, are the effects of the divine love, and are by a peculiar approbation attributed in a special manner to the operation of the Holy Ghost, as it is the love of the Father and of the Son, and as it is from God's love that all grace, all virtue and sanctification, flow and proceed.

A PRAYER BEFORE CONFIRMATION.

O GOD of infinite goodness and bounty, who has been pleased, at my baptism, to make me a christian, to sanctify my soul with thy grace, and to honour me with the glorious title of thy child; which, alas! for my part, I have so wretchedly corresponded with, and have even forfeited a thousand times by my sins: behold, notwithstanding all my ingratitude, and my repeated treasons, which thou hast so long and so patiently endured, thou art still pleased, not only to invite me to return to thee, and to offer me thy mercy, but also to call upon me at this time, to come and present myself, in order to receive the greatest of all thy gifts, even thine own most Holy Spirit; to be consecrated to thee by his unction; to be made a strong and perfect christian, and a soldier of thy Son. O may all heaven and earth praise thee, bless thee, and glorify thee for ever, for all thy mercies, goodness, and bounty to

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me. And now, dearest Lord, I desire to come, because such is thy will and my duty, to receive this great sacrament of Confirmation; that I may like thy apostles, be *baptised with the Holy Ghost, and be endowed with power from on high;* and like them be changed by divine grace, into another man, in such manner as henceforward to live up to the dignity, and to fulfil every part of the duty of a *soldier of Christ!* and to preserve and mantain even to death, that purity and sanctity which become the temple of the living God. But, O my God, how far am I from being worthy to approach this heavenly sacrament! How can I expect that thy Holy Spirit should come into my inward house, to make it his temple, which has been so long possessed by unclean spirits? Where are the dispositions in me, which the apostles brought, and which all christians ought to bring along with them, to the receiving of the Holy Ghost? O! I acknowledge myself infinitely unworthy; I confess and detest from the bottom of my heart, all my past uncleanness and abominations; I humbly crave thy mercy and pardon, through Jesus Christ thy Son; and beg, through him, that thou wilt be pleased to cleanse my soul from all its filth with his precious blood, and to give me thy grace to come to this sacrament with that humility, faith, and devotion, which is most agreeable to thee. O Divine Spirit, do thou prepare my soul for thyself! Behold, I come, desiring to give up

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myself to thee for all time and eternity, that thou mayest ever live and reign in my soul; and O let my whole soul henceforward be perpetually subject to thee, and let nothing in me ever more rebel against thee. Amen.

Those who are preparing themselves for the sacrament of Confirmation, may likewise breathe forth, from time to time, the following short Ejaculations:

Come, Holy Ghost, who replenisheth the hearts of the faithful, descend into my soul, and make it the place of thy abode.

Come, O Divine Spirit, take full possession of my heart, and kindle in it the fire of thy divine love.

Enter into my soul and abide there for ever, to be my light, my guide, and my strength.

Come, Holy Ghost, with all thy gifts, and fill my soul; enlighten, direct, and conduct me in all my ways. Strengthen me against all the assaults of self-love, remove from me all vicious shame, and inspire me with a christian courage.

O grant that I may make the gospel the rule of my life. Preserve me from the corruption of sin, and from the pernicious maxims of the world. Give me grace, O God, to do thy will in all things. Enlighten my eyes, O Lord, that I may never sleep in death.

O uncreated fire, when wilt thou consume whatever is imperfect in my soul.

Inebriate my soul with thy holy love, O thou sovereign beauty.

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O may I never forget the obligations that are contracted, by being enlisted a disciple of the cross, in the sacrament of confirmation.

O grant that I may ever have before my eyes the duties thereunto annexed, and that I may live henceforward according to the spirit of a true and perfect christian.

"Short ejucalations of this kind, frequently darted from an humble and fervent heart, penetrate the clouds, pierce the paternal heart of the Father of Mercies, and draw down an ample benediction on those pious souls to whom they become familiar by practice and habit; this manner of prayer is highly commended by the saints, and was one of the principal excercises by which the ancient solitaries arrived at the highest perfection. It has this peculiar advantage, that one can practise it at all times, on all occasions, and in the midst of external employment, without being exposed to the danger of vain glory, as it is secretly performed in the closet of the heart. It is short and easy, does not distract or fatigue the mind, but keeps up the fervour of the spirit, and attention to the divine presence."

A PRAYER AFTER CONFIRMATION.

O MY God, I now desire to adore thee, bless thee, and glorify thee, for ever, for all thou hast done for me, and for thy whole church, both of heaven and earth. I would now gladly join both my heart and my voice with all thy angles and saints in heaven, and with all that fear thee and love thee on earth, in giving perpetual praise to thee for thy infinite goodness, and in particular for that love thou hast shown to me this day. I give thee thanks from the bottom of my heart, for having sent down the Holy Spirit into my soul, with all his gifts and graces. O let him now

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take full possession of my soul; let this heavenly unction penetrate into the very centre of my interior; let his divine *wisdom* ever preside there, may it ever enlighten me with his gifts of *understanding*, and dispel all my darkness: may it direct me with his *counsel*, strengthen me with his *fortitude*, instruct me with his *knowledge*, make me ever fervent in all *good*, with his *piety* and *godliness* and let his *divine fear* ever restrain me from *evil*. And now, dear Lord, since thou hast been pleased, by this sacrament, to consecrate and sanctify my soul for thyself, and to make it thy temple, be pleased also to drive far from it, by thy grace, all that may violate or profane it, or render it any ways disagreeable to thy eyes. O keep it for ever for thyself, and restrain Satan from ever entering into it any more. O let it be a *house of prayer*, in which thou mayest be ever *worshipped, in spirit and in truth*, and suffer it not to be made any more a *den of thieves*. Give me grace also to fulfil, with perfection, every branch of the duty of thy *soldier*,—which glorious title thou hast *conferred* on me this day: arm me completely for the warfare in which I am happily engaged, and stand by me in all my conflicts, to crown me with victory. O make me *faithful unto death*, and bring me safe through all the dangers of my mortal pilgrimage, to the crown of everlasting life: through Jesus Christ our Lord. Amen.

N. B.—Here repeat the Hymns, "Creating Spirit, come possess;" *and*, "Come, Holy Ghost, send down those beams," *which are inserted, with the Latin, at the end, under the head of Whit-Sunday.*

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THE PSALTER OF JESUS.

"There is no other name under heaven given to men whereby we must be saved."—*Acts.* iv. 12.

This Psalter is divided into three Parts; each part consisting of five Petitions, and each Petition prefaced by a tenfold repetition of the sacred name of JESUS. As it is not to be run over in too hasty a manner, but performed with the utmost reverence and recollection, the whole may be said without interruption; or, each Part at three distinct periods of time; according to the leisure which persons may find, after discharging the indispensable duties of their several states and conditions of life.

FIRST PART.

"AT the name of JESUS let every knee bend, both in heaven, on earth, and under the earth; and let every tongue acknowledge that the Lord Jesus Christ is in the glory of God the Father."—*Phil.* ii.

THE FIRST PETITION.

JESUS! (*repeated ten times*) thou God of compassion, have mercy on me, and forgive the many and great offences I have committed in thy sight. Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude. Have mercy on me, dear Jesus, for I am weak; heal me, O Lord, for I am unable to help myself. Deliver me from an inordinate affection for any of thy creatures, which may divert my eyes from incessantly looking up to thee. For the love of thee, grant me henceforth the grace to hate sin, and out

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of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, I beseech thee, dear Jesus; turn their vices into virtues; and making them sincere lovers of thee, and observers of thy law, conduct them to bliss in everlasting glory. For the sake of thy glorious name Jesus, and through the merits of thy bitter passion, have mercy also on the souls in purgatory. O blessed Trinity, one eternal God, have mercy on me. Our Father. Hail, Mary.

THE SECOND PETITION.

JESUS! (*repeated ten times*) help me to overcome all temptations to sin, and the malice of my ghostly enemy. Help me to spend my time in virtuous actions, and in such labours as are acceptable to thee. Enable me to resist and repel every inordinate emotion of sloth, gluttony, and carnality. Render my heart enamoured of virtue, and inflamed with desires of thy glorious presence. Help me to merit and preserve a good name by a peaceable and pious life, to thy honor, *O Jesus!* to my own comfort, and the edification of others.

Have mercy on all sinners, &c. *as in the first petition.* Our Father. Hail Mary.

THE THIRD PETITION.

JESUS! (*repeated ten times*) grant me effectual strength of soul and body, to please thee in the performance of such virtuous actions as

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may bring me to thy everlasting joy and felicity. Grant me, O most merciful Saviour, a firm purpose to amend my life, and to make atonement for the years past; those years, alas! which I have lavished, to thy displeasure, in vain or wicked thoughts, evil words, deeds, and habits. Make my heart obedient to thy will, and ready, for thy love, to perform all the works of mercy. Grant me the gifts of the Holy Ghost, which, through a virtuous life, and a devout frequenting of thy most holy sacraments, may at length conduct me to thy heavenly kingdom.

Have mercy on all sinners, &c. Our Father. Hail Mary.

THE FOURTH PETITION.

JESUS! *(repeated ten times)* comfort me, and grant me grace to fix in thee my chief joy and only felicity; inspire me with heavenly meditations, spiritual sweetness, and fervent desires of thy glory; ravish my soul with the contemplation of heaven, where I hope to dwell everlastingly with thee. Bring thy unspeakable goodness to my frequent recollection, and let me always with gratitude remember thy gifts; but when thou bringest the multitude of the sins whereby I have so ungratefully offended thee, to sad remembrance, comfort me with the assurance of pardon; and by the spirit of true penance purging away my guilt, prepare me for the possession of thy heavenly kingdom.

Have mercy on all sinners, &c. Our Father. Hail Mary.

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THE FIFTH PETITION.

JESUS! (*repeated ten times*) make me constant in faith, hope, and charity. Grant me perseverance in virtue, and a resolution never to offend thee. May the memory of thy passion, and of those bitter pains thou didst suffer for my sake, fortify my patience, and refresh my soul under every tribulation and adversity. Render me a strenuous professor of the Catholic faith, and a diligent frequenter of my religious duties. Let me not be blinded by the delights of a deceitful world, nor my fortitude shaken by internal frauds or carnal temptations. My heart has for ever fixed its repose in thee, and resolved to contemn all things for thine eternal reward.

Have mercy on all sinners, &c. Our Father. Hail Mary.

The Lord Jesus "Christ, for our sakes, became obedient unto death, even the death of the cross."—*Phil.* ii.

Hear these petitions, O most merciful Saviour, and grant me the grace frequently to repeat and consider them, that they may serve as so many easy steps, whereby my soul may ascend to thy knowledge and love, and to a diligent performance of my duty to thee and my neighbour, through the whole course of my life.—Amen.

Our Father. Hail Mary. I believe in God.

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SECOND PART.

Begin as before, saying, "At the name of Jesus let every knee bend, both in heaven, on earth, and under the earth," &c., as in part the first, *page* 492.

THE SIXTH PETITION.

JESUS! (*repeated ten times*) enlighten me with a spiritual wisdom, whereby I may arrive at a knowledge of thy goodness, and of every thing which is most acceptable to thee. Grant me a perfect apprehension of my only good, and a discretion to regulate my life accordingly. Grant me wisely to proceed from virtue to virtue, till at length I enjoy a clear sight of thy glory. Forbid it, dear Lord, that I return to the sins of which I accused myself at the tribunal of confession. Let others be edified by my pious example, and my enemies mollified by my good counsel.

Have mercy on all sinners, &c., *as before*, *page* 493. Our Father. Hail Mary.

THE SEVENTH PETITION.

JESUS! (*repeated ten times*) grant me grace inwardly to fear thee, and avoid every occasion whatsoever of offending thee. Let the threats of the torments prepared for sinners, the dread of the loss of thy love and of thy heavenly inheritance, always keep me in awe. Suffer me not to slumber in sin, but rather rouse me to repentance, lest through thine anger I may be overtaken by the sentence of eternal wrath, and endless damnation. Let the powerful in-

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tercession of thy blessed mother, and of all thy saints, but above all, thine own merits and mercy, serve as a rampart between my poor soul and thy avenging justice.—Enable me, O my God! to work out my salvation with fear and trembling, and the apprehension of thy sacred judgments. Make me a more humble and diligent suitor to the throne of thy mercy.

Have mercy, &c. Our Father. Hail Mary.

THE EIGHTH PETITION.

JESUS! (*repeated ten times*) grant me the grace truly to love thee, for thine infinite goodness, and those excessive bounties I have received, or shall ever hope to receive from thee. Let the recollection of thy benignity and patience conquer the malice and wretched propensity of my perverse nature. May the consideration of the many deliverances, frequent calls, and continual helps, I have received from thee during the course of my life, make me blush at my ingratitude. Ah, what return dost thou require of me for all thy mercies, but that I love thee! And why dost thou require it? Because thou art my only good!—thou art my dear Lord! the sole object of my life; and I will diligently keep thy commandments, because I truly love thee.

Have mercy, &c. Our Father. Hail Mary.

THE NINTH PETITION.

JESUS! (*repeated ten times*) grant me the grace always to remember my latter end, and

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the account I am to give in after death; that so my soul may be always well disposed, and ready to depart out of this life in thy grace and favour. At that important hour, by the powerful intercession of thy blessed mother, the glorious assistance of St. Michael, and my good angel, rescue my poor soul, O Lord, from the snares of the enemy of my salvation. Remember then thy mercy, O dear Jesus! and hide not thy face from me on account of my offences. Secure me against the terrors of that awful period, by causing me now to die daily to all earthly things, and to have my conversation continually in heaven. Let the remembrance of thy death teach me to set a just value on life; and the memory of thy resurrection encourage me to descend cheerfully to the grave.

Have mercy, &c. Our Father. Hail Mary.

THE TENTH PETITION.

JESUS! (*repeated ten times*) send me my purgatory in this life, and thus prevent me from being tormented in the cleansing fire which awaits those souls who have not been sufficiently purified in this world. Vouchsafe to grant me those merciful crosses and afflictions which thou seest necessary for weaning my affections from things here below. Suffer not my heart to find any repose but in sighing after thee, since no one can see thee, who loves any thing which is not for thy sake. Too bitter, alas! will be the anguish of the soul that desires to be united to thee, and whose sepa-

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ration is retarded by the heavy chains of sin. Keep me then, O my Saviour, continually mortified in this world, that being purified thoroughly with the fire of thy love, I may pass from hence to the immediate possession of thee in everlasting glory.

Have mercy on all sinners, &c. &c. *as at the conclusion of the fifth petition, page* 495.

THIRD PART.

Begin as before, saying, "At the name of Jesus let every knee bend," &c., *page* 492.

THE ELEVENTH PETITION.

JESUS! (*repeated ten times*) grant me grace to avoid bad company; or, if I should chance to come in the midst of such, preserve me from being infected with the least temptation to mortal sin, through the merits of thine uncorrupt conversation among sinners. Art thou not always present, O Lord? and wilt thou not take an exact account of all our words and actions, and judge us accordingly? How then dare I converse with liars, slanderers, drunkards, or blasphemers; or with such whose discourse is either vain, quarrelsome, or dissolute?—Repress in me, dear Jesus, every inordinate affection to carnal pleasures, and to delights of taste; and strengthen me by thy grace to avoid such company as would enkindle the flames of those unruly appetites. May thy power, thy wisdom, and thy fatherly compassion defend, direct, and chastise me; and cause

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me to lead such a life here amongst men, as may qualify me hereafter for the conversation of angels.

Have mercy, &c. Our Father. Hail Mary.

THE TWELFTH PETITION.

JESUS! (*repeated ten times*) grant me the grace to call on thee for help in all my necessities, and frequently to remember thy death and resurrection. Wilt thou be deaf to my cries, who hast laid down thy life for my ransom? or canst thou not save me, who took it up again for my crown? *Call on me in the day of trouble, and I will deliver thee.* Whom have I in heaven but thee, O my Jesus! from whose blessed mouth issued such balmy words? Thou art my sure rock of defence against all mine enemies, and my gracious assistant in every good work. I will, then, invoke thee with confidence in all my trials and afflictions, and when thou hearest me, O Jesus! thou wilt have mery on me.

Have mercy, &c. Our Father. Hail Mary.

THE THIRTEENTH PETITION.

JESUS! (*repeated ten times*) enable me to persevere in a virtuous life, and never to grow weary in thy service till thou rewardest me in thy kingdom. In pious customs, holy duties, and in all honest and necessary employments, continue, O Lord, to strengthen me, both in soul and body. My life is nothing on earth but a pilgrimage towards the heavenly Jeru-

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salem, to which he that sits down, or turns out of the way, can never arrive. May I always, O Jesus! follow thy blessed example. With how much pain, and how little pleasure, didst thou press on to a bitter death, that being the assured way to a glorious resurrection. Let me frequently meditate on those severe words of thine: *He only that perseveres to the end shall be saved.*

Have mercy, &c. Our Father. Hail Mary.

THE FOURTEENH PETITION.

JESUS! (*repeated ten times*) grant me grace to fix my mind on thee, especially whilst I converse with thee in time of prayer. Check the wanderings of my fanciful brain, put a stop to the desires of my fickle heart, and suppress the power of my spiritual enemies, who at that time endeavour to withdraw my mind from heavenly thoughts to vain imaginations. Thus shall I joyfully look on thee as my deliverer from all evil, and thank thee as my benefactor for all the good I have received, or hope to obtain. I shall be convinced that thou art my chief good, and that all other things were ordained by thee only as the means of engaging me to fix my affections on thee alone; that by persevering till death in thy love and service, I might be eternally happy. Let all my thoughts, O beloved of my soul! be absorbed in thee, that my eyes being shut to all vain and sinful objects, may become worthy

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to behold thee face to face in thy everlasting glory.

Have mercy, &c. Our Father. Hail Mary.

THE FIFTEENTH PETITION.

JESUS! (*repeated ten times*) grant me the grace to order my life with reference to my eternal welfare, sincerely intending, and wisely referring all the operations of my soul and body towards obtaining the reward of thy infinite bliss and eternal felicity. For what else is this world but a school for the tutoring of souls created for eternal happiness in the next? And how are they educated but by an anxious desire of enjoying God, their only end? Break my froward spirit, O Jesus! by the reins of humility and obedience. Grant me grace to depart hence with the most sovereign contempt of this world, and with a heart overflowing with joy at the thoughts of going to thee. Let the memory of thy passion make me cheerfully undergo every temptation or suffering in this state of probation, for love of thee; whilst my soul, in the mean time, languishes after that life of consummate bliss and immortal glory, which thou hast prepared for thy servants in heaven. O Jesus! let me frequently and attentively consider, that whatsoever I may gain, if I lose thee, all is lost; and that whatever I may lose, if I obtain thee, all is gained.

Have mercy on all sinners, &c., *as in page* 493.

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THE ROSARY

OF

THE BLESSED NAME OF JESUS.

✠

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Thou, O Lord, wilt open my lips, and my tongue shall declare thy praise.

Incline unto my aid, O God.

O Lord, hasten to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and will be for ever. Amen.

THE FIVE MYSTERIES OF THE FIRST PART.

I.—*The Incarnation of our Lord Jesus Christ.*

THE MEDITATION.

The Son of God assumes human flesh, of the pure blood of the blessed Mary ever virgin, and is made man in her womb.

O Jesus, Son of David, have mercy on us. [*Ten times.*] Glory be to the Father, &c.

II.—*The Birth of our Lord Jesus Christ.*

THE MEDITATION.

The Saviour of the world is born for our redemption; his mother remaining a virgin.

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O Jesus, Son of David, have mercy on us. [*Ten times.*] Glory, &c.

III.—*The Circumcision of our Lord Jesus Christ.*

THE MEDITATION.

OUR Saviour being eight days old, begins to suffer for our sins, and his blood already flows for us. He is circumcised according to the law, as if he had been himself a sinner.

O Jesus, Son of David, have mercy on us. [*Ten times.*] Glory, &c.

IV.—*Our Lord Jesus Christ is found in the Temple.*

THE MEDITATION.

OUR Saviour being twelve years old, shows himself more than mortal, by his knowledge and wisdom, teaching the very teachers of the Jews.

O Jesus, Son of David, have mercy on us. [*Ten times.*] Glory, &c.

V.—*The Baptism of our Lord Jesus Christ.*

THE MEDITATION.

THE Saviour of the world is baptised by St. John. The eternal Father declares him to be his Son.

O Jesus, Son of David, have mercy on us. [*Ten times.*] Glory, &c.

THE PRAYER.

O JESUS! whose name is above all names; that in the name of Jesus every knee may

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bend, of those that are in heaven, on earth, and in hell; who, at the time appointed by the eternal wisdom, assumedst flesh in the womb of the blessed Mary, ever virgin, and thus became the Son of David, whose birth gladdened men and angels; who began so early to suffer for us, and to shed, on our account, that blood that washeth away the sins of the world; whose eternal wisdom appeared at the age of twelve years; to whose baptism all heaven was attentive; grant to us to celebrate those mysteries to thy honour and our own salvation: who with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. Amen.

THE FIVE MYSTERIES OF THE SECOND PART.

I.—*Our Saviour washeth his Disciples' feet.*

THE MEDITATION.

OUR Saviour, to show us an example of humility, and how much we ought to serve each other, descended so low as to wash the feet of his disciples, though he is the God whom heaven and earth adore.

O Jesus of Nazareth, King of the Jews, have mercy on us. [*Ten times.*] Glory, &c.

II.—*The Prayer of our Lord Jesus Christ in the Garden.*

THE MEDITATION.

OUR Saviour, knowing his passion to be now at hand, is so affected with the thoughts of it,

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and so oppressed with the load of our sins, that he prays to his almighty Father, that the bitter cup might pass away from him.

O Jesus of Nazareth, King of the Jews, have mercy on us. [*Ten times.*] Glory, &c.

III.—*Our Saviour is apprehended.*

THE MEDITATION.

Our Saviour, as if he had been no more than mortal, yields to the power of men, and permits himself, for our redemption, to be apprehended, as if he were a malefactor.

O Jesus of Nazareth, King of the Jews, have mercy on us. [*Ten times.*] Glory, &c.

IV.—*Our Saviour carries his Cross.*

THE MEDITATION.

Our Saviour, being torn with scourges, and pierced with thorns, to expiate our sins, is compelled to carry the cross on which he is to die, and moves on in anguish and sorrow towards the place of his execution.

O Jesus of Nazareth, King of the Jews, have mercy on us. [*Ten times.*] Glory, &c.

V.—*The Descent of our Saviour into Hell.*

THE MEDITATION.

The soul of our Saviour being separated by death from the body, descends to that place where the saints were expecting their redemption.

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O Jesus of Nazareth, King of the Jews, have mercy on us. [*Ten times.*] Glory, &c.

THE PRAYER.

O JESUS, whose name is above all names; that at the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell; whose mysterious humiliation and sorrows, appointed for thee on account of our sins, appeared in the washing of the feet of thy servants and creatures, in thy distress, and prayer, and bloody sweat; in thy being secured and brought before tribunals as a criminal; in thy bearing the load of the cross, and in the separation of thy soul from the body, and its descent to the regions below: grant to us to celebrate these mysteries to thy honour and our own salvation; who, with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. Amen.

THE FIVE MYSTERIES OF THE THIRD PART.

I.—*The Resurrection of our Lord Jesus Christ.*

THE MEDITATION.

THE soul of our Lord Jesus Christ, which had been separated from the body, is re-united to it, by a miracle of the Almighty power; and that body, which had been dead, rises to die no more.

O Jesus, Son of the living God, have mercy on us. [*Ten times.*] Glory, &c.

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II.—*The Ascension of our Lord Jesus Christ.*

THE MEDITATION.

THE body of our Lord Jesus Christ ascends to the highest heaven, where the Saviour of mankind sitteth at the right hand of God, the almighty Father.

O Jesus, Son of the living God, have mercy on us. [*Ten times.*] Glory, &c.

III.—*Our Lord Jesus Christ sends down the Holy Ghost.*

THE MEDITATION.

OUR Saviour, now seated at the right hand of God, his almighty Father, sends down the Holy Ghost, to inspire and animate his disciples, that they may be qualified to publish to mankind his cross and his glory.

O Jesus, Son of the living God, have mercy on us. [*Ten times.*] Glory, &c.

IV.—*Our Lord Jesus Christ crowning the blessed Virgin and Saints.*

THE MEDITATION.

OUR Saviour, having by his passion, resurrection, and ascension, opened the way for the sons of Adam to heaven, which they had lost by sin, bestows on his Mother and his saints a crown of immortal glory.

O Jesus, Son of the living God, have mercy on us. [*Ten times.*] Glory, &c.

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V.—*Our Lord Jesus Christ coming to judge Mankind.*

THE MEDITATION.

OUR Saviour will come in power and majesty, to judge the living and the dead, and to return to every one according to his works.

O Jesus, Son of the living God, have mercy on us. [*Ten times.*] Glory, &c.

THE PRAYER.

O JESUS, whose name is above all names; that at the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell; whose body, that was murdered by mankind, the Almighty raised from death, glorious and immortal; who, by thy ascension, triumphed over death, and led captivity captive; who, according to thy promise, sent down the Spirit, that proceedeth from the Father and the Son, the comforter and the enlivener; who, stretching forth the bounty of thy almighty hand, shed upon the chosen children of Adam, that glory that neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man; and who will come forth in power and majesty, to judge the living and the dead, before whose throne all mortals will appear: grant to us to celebrate these mysteries to thy honour, and our own salvation; who, with the Father and the Holy Ghost, livest and reignest one God for all eternity. Amen.

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" N. B.—The repeating of the above prayers or meditations, is not absolutely necessary. Those who cannot read or meditate on the mysteries, let them say the Creed beforehand in this Rosary, and in that of the blessed Virgin.

" The devotions belonging to this Rosary, or the Rosary of the blessed Virgin, do not bind under sin.

" N. B.—Those who are in the Society of the Rosary of the name of Jesus, may have the same plenary indulgence on New Year's Day, that is granted in the year of the Jubilee.

" On every second Sunday in the month,
" At the time of being received into the Society,
" At the article of death,
" And on each day of the fifteen mysteries."

THE ROSARY

OF

THE BLESSED VIRGIN.

✠

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Vers. Hail, Mary, full of grace, our Lord is with thee:

Resp. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Vers. Thou, O Lord, wilt open my lips.

Resp. And my tongue shall announce thy praise.

Vers. Incline unto mine aid, O God.

Resp. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost:

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As it was in the beginning, is now, and ever shall be, world without end. Amen. *Alleluia.*

[*From the Septuagesima to Easter, instead of* Alleluia, *say:* Praise be to thee, O Lord, King of eternal glory.]

PART THE FIRST.

THE FIVE JOYFUL MYSTERIES,

To be said on all Mondays and Thursdays, the Sundays of Advent, and after Epiphany till Lent.

I.—*The Annunciation.*

LET us contemplate in this mystery, how the angel Gabriel saluted our blessed Lady with the title of "*Full of Grace,*" and declared unto her the incarnation of our Lord and Saviour Jesus Christ.

Then say, Our Father, &c. *once; and* Hail Mary, &c. *ten times.*

[When the "Hail Mary" is repeated a tenth time, the Decade finishes with, "Glory be to the Father," &c.; then follows the Prayer. Which method is to be observed in beginning, and saying each part of the Rosary.]

LET US PRAY.

O HOLY Mary, Queen of virgins, through the most high mystery of the incarnation of thy beloved Son our Lord Jesus Christ, by means of which the work of our salvation was so happily begun, obtain for us, by thine intercession, light to be sensible of so great a benefit,

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which he hath bestowed upon us; vouchsafing thereby to make himself our brother, and thee, his only beloved mother, our mother also. Amen.

II.—*The Visitation.*

LET us contemplate in this mystery, how the blessed Virgin Mary, understanding from the angel that her cousin, St. Elizabeth, had conceived, went with haste into the mountains of Judea, to visit her, and remained with her three months.

Our Father, &c.

LET US PRAY.

O HOLY Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, by thine intercession, that our hearts may be visited by thy most holy Son, that being free from all sin, we may praise and give him thanks for ever. Amen.

III.—*The Birth of our Lord Jesus Christ in Bethlehem.*

LET us contemplate in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, *brought forth our Redeemer, Jesus Christ, at midnight, and laid him in a manger*, because there was no room for him in the inns at Bethlehem.

Our Father, &c.

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LET US PRAY.

O MOST pure Mother of God, by thy virginal and most joyful delivery, in which thou gavest unto the world thine only Son, our Saviour, we beseech thee obtain for us, by thine intercession, grace to lead such pure and holy lives in this world, that we may worthily sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee. Amen.

IV.—*The Oblation of our blessed Lord in the Temple.*

LET us contemplate in this mystery, how the most blessed Virgin Mary, on the day of her purification, presented the child Jesus in the temple, where holy Simeon, giving thanks to God with great devotion, received him into his arms.

Our Father, &c.

LET US PRAY.

O HOLY Virgin, most admirable mistress, and pattern of obedience, who didst present in the temple the Lord of the temple, obtain for us of thy beloved Son, that, with holy Simeon and devout Anna, we may praise and glorify him for ever. Amen.

V.—*The finding of the Child Jesus in the Temple.*

LET us contemplate in this mystery, how the blessed Virgin Mary having lost, with-

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out any fault of hers, her beloved Son in Jerusalem, she sought him for the space of three days, and at length found him the fourth day in the temple, in the midst of the doctors, disputing with them, being of the age of twelve years. Our Father, &c.

LET US PRAY.

Most blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted, by that unspeakable joy wherewith thy soul was ravished, at finding thy beloved Son in the temple, in the midst of the doctors, disputing with them, obtain of him for us, so to seek him and find him in the holy Catholic Church, that we may never be separated from him. Amen.

THE SALVE REGINA.

Hail! holy Queen, Mother of Mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished sons of Eve. To thee do we send up our sighs, mournings, and weepings, in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile ended, show unto us the blessed fruit of thy womb, Jesus, O clement, O pious, O sweet Virgin Mary.

Vers. Pray for us, O holy Mother of God.

Resp. That we may be made worthy of the promises of Christ.

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LET US PRAY.

O GOD, whose only begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant we beseech thee, that meditating upon those mysteries, in the most holy Rosary of the most blessed Virgin Mary, we may imitate what they contain, and obtain what they promise: through the same Christ our Lord. Amen.

PART THE SECOND.

THE FIVE DOLOROUS MYSTERIES,

To be said on Tuesdays and Fridays throughout the Year, and on Sundays in Lent.

I.—*The Prayer and Bloody Sweat of our Blessed Saviour in the Garden.*

LET us contemplate in this mystery, how our Lord Jesus was so afflicted for us in the Garden of Gethsemani, that his body was bathed in a bloody sweat, which ran trickling down in great drops to the ground.

Our Father, &c. Hail Mary, &c. Glory, &c. *as before.*

LET US PRAY.

MOST holy Virgin, more than martyr, by that ardent prayer which thy most beloved Son poured forth unto his Father in the Garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. Amen.

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II.—*The Scourging of our Blessed Lord at the Pillar.*

LET us contemplate in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house, the number of stripes they gave him being above five thousand. [As it was revealed to St. Bridget.] Our Father, &c.

LET US PRAY.

O MOTHER of God, overflowing fountain of patience, by those stripes thine only and most beloved Son vouchsafed to suffer for us, obtain of him for us grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning, with that sword of grief and compassion which pierced thy most tender soul. Amen.

III.—*The Crowning of our Blessed Saviour with Thorns.*

LET us contemplate in this mystery, how those cruel ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the most sacred head of our Lord Jesus Christ. Our Father, &c.

LET US PRAY.

O MOTHER of our eternal Prince and King of Glory, by those sharp thorns wherewith his holy head was pierced, we beseech thee, that by thine intercession we may be delivered here from all motions of pride, and in the day of judgment from that confusion which our sins deserve. Amen.

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IV.—*Jesus carrying the Cross.*

LET us contemplate in this mystery, how our Lord Jesus Christ being sentenced to die, bore, with the most amazing patience, the cross which was laid upon him for his greater torment and ignominy. Our Father, &c.

LET US PRAY.

O HOLY Virgin, example of patience, by the most painful carrying the cross, on which thy Son, our Lord Jesus Christ bore the heavy weight of our sins, obtain of him for us by thine intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. Amen.

V.—*The Crucifixion of our Lord Jesus Christ.*

Let us contemplate in this mystery, how our Lord and Saviour Jesus Christ, having arrived at Mount Calvary, was stripped of his clothes, and his hands and feet most cruelly nailed to the cross, in the presence of his most afflicted mother.

Our Father, &c.

LET US PRAY.

O HOLY Mary, mother of God, as the body of thy beloved Son was for us extended on the cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion for his most bitter passion. And thou, O most blessed Virgin, graciously vouchsafe to help us to accomplish

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the work of our salvation, by thy powerful intercession. Amen.

Hail, holy Queen, &c. *with the verse and prayer as before.*

PART THE THIRD.

THE FIVE GLORIOUS MYSTERIES,

Assigned for Wednesdays and Saturdays throughout the Year, and Sundays from Easter until Advent.

I.—*The Resurrection of Christ from the Dead.*

LET us contemplate in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassable.

Our Father, &c. Hail Mary, &c. Glory, &c., *as before.*

LET US PRAY.

O GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thine only Son, we beseech thee to obtain of him for us, that our hearts may never go astray after the false joys of this world; but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

II.—*The Ascension of Christ into Heaven.*

LET us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight of his most holy Mother, his holy apostles and disciples, to the great admiration of them all.

Our Father, &c.

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LET US PRAY.

O MOTHER of God, comfort of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands and blessed his apostles, so vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefits of his blessing and thine, here on earth, and hereafter in heaven. Amen.

III.—*The coming of the Holy Ghost to the Disciples.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent, as he had promised, the Holy Ghost upon the apostles, who, after he was ascended, returning to Jerusalem, continued in prayer and supplication with the blessed Virgin Mary, expecting the performance of his promise.

Our Father, &c.

LET US PRAY.

O SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee, obtain by thine intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

IV.—*The Assumption of the B. V. M. into Heaven.*

LET us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world

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unto him, and was by him taken into heaven, accompanied by the holy angels.

Our Father, &c.

LET US PRAY.

O MOST prudent Virgin, who entering into the heavenly palace, didst fill the holy angels with joy, and man with hope, vouchsafe to intercede for us at the hour of death, that free from the illusions and temptations of the devil, we may joyfully and successfully pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

V.—*The Coronation of the B. V. M. in Heaven.*

LET us contemplate in this mystery, how the glorious Virgin Mary was, with great jubilee, and exultation of the whole court of heaven, and the particular glory of all the saints, crowned by her Son with the brightest diadem of Glory.

Our Father, &c.

LET US PRAY.

O GLORIOUS Queen of all the heavenly citizens, we beseech thee to accept this Rosary, which, as a crown of roses, we offer at thy feet; and grant, most gracious Lady, that by thine intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it be changed into the happy fruition of thy blessed sight. Amen.

Hail, holy Queen, &c., *with the verse and prayer as before.*

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TE DEUM;

A Hymn which may be said after Mass, or on occasion of any public or private Thanksgiving.

THEE, sovereign God, our grateful accents praise,
We own thee Lord, and bless thy wond'rous ways;
To thee, eternal Father, earth's whole frame
With loudest trumpet sounds immortal fame.
Lord God of hosts! to thee the heavenly pow'rs
With sounding anthems, fill thy vaulted tow'rs;
The Cherubim thrice holy, holy, cry,
Thrice holy, all the Seraphim reply,
And thrice returning echoes endless songs supply.
Both heaven and earth thy majesty display;
They owe their beauty to thy glorious ray.
Thy praises fill the loud apostles' choir;
The train of prophets in the song conspire;
Legions of martyrs in the chorus shine;
And vocal blood with vocal music join.
By these thy church, inspir'd with heavenly art,
Around the world maintains a second part,
And tunes her sweetest notes, O God, to thee.
The Father of unbounded majesty,
The Son, ador'd co-partner of thy seat,
And equal everlasting Paraclete.
Thou King of glory, Christ; of the Most High,
Thou co-eternal filial Deity,
Thou who, to save the world's impending doom,
Vouchsafedst to dwell within a virgin's womb;
Old tyrant death disarm'd, before thee flew
The bolts of heav'n, and back the foldings drew,
To give access, and make the faithful way;
From God's right hand thy filial beams display.
Thou art to judge the living and the dead;
Then spare those souls for whom thy veins have bled.
O take us then among the blest above,
To share with them thy everlasting love.
Preserve, O Lord, thy people, and enhance
Thy blessing on thine own inheritance:
For ever raise their hearts, and rule their ways:
Each day we bless thee, and proclaim thy praise.
No age shall fail to celebrate thy name,
Nor hour neglect thy everlasting fame.

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Preserve our souls, O Lord, this day from ill,
Have mercy on us, Lord, have mercy still.
As we have hop'd, do thou reward our pain,
We've hop'd in thee, let not our hope be vain.

V. Let us bless the Father, the Son, and the Holy Ghost.

R. Let us praise and extol him for ever.

THE PRAYER, *Deus cujus.*

O GOD, of whose mercies there is no number, and of whose goodness the treasure is infinite, we humbly thank thy most gracious majesty for the favours thou hast bestowed on us; ever beseeching thy clemency, that as thou grantest our requests when we humbly ask thee, so thou wouldst not forsake us, but dispose us for the rewards of the life to come. Through Christ our Lord.

R. Amen.

THE THIRTY DAYS' PRAYER

TO THE B. V. MARY, IN HONOUR OF THE SACRED PASSION OF OUR LORD JESUS CHRIST;

By the devout recital of which for the above space of time, we may mercifully hope to obtain our lawful request.—It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the Year.

EVER glorious and blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, whilst thine only son, Christ Jesus our Lord, suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and

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protection of his beloved disciple St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries, of what kind soever. Thou art the mother of mercies, the sweet consolatrix and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable, forlorn child of Eve, and hear my prayer; for since, in just punishment for my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection? Attend, therefore, I beseech thee, with an ear of pity and compassion, to my humble and earnest request. I ask it through the bowels of mercy of thy dear Son, through that love and condescension wherewith he embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world, and bless it with his presence. I ask it through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father *to remove from him*, if possible, *the bitter chalice* of his future passion. I ask it through the threefold repetition of his prayers in the garden, from whence afterwards with

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dolorous steps and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it through the welts and sores of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies by which he was insulted; the false accusation and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat, his silence and resignation, his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with a sceptre of a reed, and pierced with his crown of thorns. I ask it through the excrutiating torments he suffered when his hands and feet were fastened with gross nails to the tree of the cross. I ask it through his vehement thirst, and bitter potion of vinegar and gall. I ask it through his dereliction on the cross, when he exclaimed: "My God! my God! why hast thou forsaken me?" I ask it through his mercy extended to the good thief, and through his recommending his precious soul and spirit into the hands of his eternal Father before he expired, saying: "All is finished." I ask it through the blood mixed with water, which issued from his sacred side, when pierced with a lance, and whence a flood of grace and mercy has flowed to us. I ask it through his immaculate life, bitter passion, and

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ignominious death on the cross, at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the temple, the earthquake, and darkness of the sun and moon. I ask it through his descent into hell, where he comforted the saints of the old law with his presence, and led captivity captive. I ask it through his glorious victory over death, when he arose again to life on the third day; and through the joy which his appearance for forty days after, gave thee, his blessed Mother, his apostles, and the rest of his disciples, when, in thine and their presence, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost, infused into the hearts of the disciples, when he descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the gospel. I ask it through the awful appearance of thy Son at the last dreadful day, when he shall come to judge the living and the dead, and the world, by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever blessed Virgin! comfort the heart of thy suppliant, by obtaining it for me.* And as I

* Here mention, or reflect on your lawful request, under the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.

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am persuaded my divine Saviour doth honour thee as his beloved Mother, to whom he can refuse nothing; so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial, loving heart, who mercifully granteth the requests, and complieth with the desires of those that love and fear him. Wherefore, O most blessed Virgin, besides the object of my present petition, and whatever else I may stand in need of, obtain for me also, of thy dear Son, our Lord and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love of God, and my neighbour, contempt of the world, patience to suffer affronts and ignominies, nay, even, if necessary, an opprobrious death itself, for the love of thy Son our Saviour Jesus Christ.—Obtain likewise for me, O Sacred Mother of God! perseverance in good works, performance of good resolutions, mortification of self will, a pious conversation through life, and at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last sacrament of the Church worthily, and die in thy friendship and favour. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. Amen.

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HYMNS FOR FESTIVALS.

HYMN *for Advent.*

ALMA Redemptoris Mater,
quæ pervia cœli porta manes,
Et stella maris, succurre cadenti;
Surgere qui curat populo; tu quæ genuisti,
Natura mirante tuum sanctum genitorem:
Virgo priùs ac posteriùs, Gabrielis ab ore
Sumens illud Ave, peccatorum miserere.
V. Angelus Domini nuntiavit Mariæ.
R. Et concepit de Spiritu Sancto.

MOTHER of Jesus, heaven's open gate,
Star of the Sea, support the falling state
Of mortals: thou, whose womb thy maker bore,
And yet, strange thing! a virgin as before;
Who didst from *Gabriel's* hail! the news receive,
Repenting sinners by thy prayers relieve.
V. The angel of the Lord declared to *Mary*.
R. And she conceived of the Holy Ghost.

HYMN *for Christmas.*

ADESTE fidelis,
Læti triumphantes,
Venite, venite in Bethlehem:
Natem videte
Regem Angelorum:
Venite adoremus,
Venite adoremus Dominum.

YE faithful souls, rejoice and sing;
To Bethlehem your trophies bring,
Before the new-born Angel's King:
Come let us him adore,
Come, &c.

Deum de Deo,
Lumen de Lumine,
Gestant puellæ viscera;
Deum verum,
Genitum non factum:

Venite adoremus,
Venite, &c.

True God of God, true Light of Light,
Born in womb of Virgin bright;
Begot, not made; true God of might:
Come let us him adore,
Come, &c.

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Cantet nunc Io,
Chorus angelorum;
Cantet nunc aula cœlestium,

Gloria
In excelsis Deo:
Venite adoremus,
Venite, &c.

Angelic choirs with joy now sing,
The heavenly courts with echoes ring,
Glory on high to God our king:
Come, let us him adore,
Come, &c.

Ergo qui natus
Die hodierna,
Jesu tibi sit gloria:
Patris æterni
Verbum caro factum:
Venite adoremus,
Venite, &c.

Jesus, whose life this day begun,
The Father's co-eternal Son:
Glory to him be ever sung:

Come, let us him adore,
Come, &c.

HYMN *for Passion-Sunday, and Palm-Sunday.*

VEXILLA regis prodeunt,
Fulget crucis mysterium:
Quâ vita mortem protulit,
Et morte vitam protulit.

BEHOLD the royal ensigns fly,
Bearing the cross' mystery:
Where life itself did death endure,
And by that death did life procure.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret fordibus,
Manavit undâ et sanguine.

A cruel spear let out a flood
Of water, mixed with saving blood:
Which, gushing from the Saviour's side,
Drown'd our offences in the tide.

Impleta sunt quæ concinit,
David fideli carmine,
Dicendo nationibus:
Regnavit à ligno Deus.

The mystery we now unfold,
Which David's faithful verse foretold,
Of our Lord's kingdom; whilst we see
God ruling nations from a tree.

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Arbor decora et fulgida,
Ornata regis purpura!
Electa digno stipite,
Tam sancta membra tangere!

Beata, cujus brachiis,
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

O Crux, ave spes unica,
Hoc passionis tempore!
Piis ad auge gratiam,
Reisque dele crimina.

Te, fons salutis Trinitas,
Collaudit omnis spiritus.
Quibus crucis victoriam,
Largiris, adde præmium.
Amen.

V. Eripe me, Domine, ab homine malo.
R. A viro iniquo eripe me.

O lovely tree, whose branches wore
The royal purple of his gore!
How glorious does thy body shine,
Supporting members so divine!

The world's blest balance thou wast made,
Thy happy beam its purchase weigh'd,
And bore his limbs, who snatch'd away
Devouring hell's expected prey.

Hail Cross, our hope! on thee we call,
Who keep this mournful festival:
Grant to the just increase of grace,
And ev'ry sinner's crimes efface.

Blest Trinity, we praises sing
To thee, from whom all graces spring,
Celestial crowns on those bestow,
Who conquer by the cross below. Amen.

V. Deliver me, O Lord, from the wicked man.
R. And from the unjust man deliver me.

Hymn *for Good-Friday*,
(Plaint of the Blessed Virgin.)

Stabat mater dolorosa
Juxta crucem lacrymosa,

Beneath the world's redeeming wood,
The most afflicted Mother stood,

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Dum pendebat filius.
Mingling her tears with her Son's blood.

Cujus animam gementem
As that flow'd down from every part,

Contristatam et dolentem
Of all his wounds she felt the smart;

Pertransivit gladius.
What pierc'd his body, piero'd her heart.

O quam tristis et afflicta,
Who can with tearless eyes look on,

Fuit illa benedicta
When Mary does, alas! bemoan

Mater unigeniti.
Wounded and faint, her only Son.

Quæ merebat, et dolebat,
O worse than *Jewish* heart, that could,

Pia mater dum videbat,
Unmov'd, behold the double flood

Nati pœnas inclyti.
Of *Mary's* tears, and *Jesu's* blood.

Quis est homo, qui non fieret,
Alas! our sins, they were not his

Christi matrem si videret
In this atoning sacrifice,

In tanto supplicio?
For which he bleeds, for which he dies.

Quis non posset contristari,
When graves were open'd rocks were rent,

Piam matrim contemplari
When nature and each element

Dolentem cum filio?
His torments and her grief resent.

Pro peccatis suæ gentis
Shall man, the cause of all his pain

Vidit Jesum in tormentis,
And all his grief, shall sinful man

Et flagellis subditum.
Alone insensible remain?

Vidit suum dulcem natum
Ah, pious mother, teach my heart,

Morientem, desolatum,
Of sighs and tears the holy art,

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Dum emisit spiritum.

Eia, mater fons amoris,

Me sentire vim doloris
Fac ut tecum lugeam.

Fac ut ardeat cor meum,

In amando Christum Deum,
Ut sibi complaceam.

Sancta mater istud agas,
Crucifixi fige plagas,

Cordi meo valide.

Tui nati vulnerari,

Tam dignati pro me pati

Pœnas mecum divide.

Fec me vere tecum flere,

Crucifixo condolere,

Donec ego vixero.

Juxta crucem tecum stare,

Te libenter sociare,

In planctu desidero.

Virgo virginum præclara,

Mihi jam non sis amara,

Fac me tecum plangere.

And in thy grief to bear a part.

The sword of grief, which did pass through

Thy very soul, O may it now
Upon my heart a wound bestow.

Great Queen of sorrows, in thy train

Let me a mourner's place obtain,
Let me thy Jesus love again.

To heal the leprosy of sin,
We must the cure with tears begin,

All flesh's corrupt without their brine.

Refuge of sinners, grant that we

May tread thy steps, and let it be

Our sorrow not to grieve like thee.

O may the wounds of thy dear Son,

Our contrite hearts possess alone,

And all terrene affections drown.

Those wounds, which now the stars outshine,

Those furnaces of love divine,

May they our drossy souls refine;

And on us such impressions make,

That we of suff'ring for his sake,

May joyfully our portion take.

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Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Let us his proper badge put on,
Let's glory in the cross alone,
By which he marks us for his own.

Fac me plagis vulnerari,
Cruce hac inebriari,
Ob amorem filii.

That when the dreadful trial's come,
For every man to hear his doom,
On his right hand we may find room.

Inflammatus et accensus,
Per te virgo sim defensus
In die judicii.

O hear us, *Mary! Jesus*, hear!
Our humble pray'rs; secure our fear,
When thou in judgment shalt appear.

Fac me cruce custodiri,
Morte Christi præmuniri
Confoveri gratia.
Quando corpus morietur

Now give us sorrow, give us love,
That so prepar'd we may remove,
When call'd to seats of bliss above. Amen.

Fac ut animæ donetur
Paradisi gloria.

V. Tuam ipsius animam pertransivit gladius.
R. Ut revelentur ex multis cordibus cogitationes.

V. A sword has pierced thy own soul.
R. That the thoughts of many hearts may be revealed.

HYMN *for Easter.*

O FILII et filiæ,
Rex cœlestis, Rex gloriæ,
Morte surrexit hodie, Alleluia.

PRAISE by mortals now be given,
On this day from death hath risen
The King of Glory, King of Heaven, Alleluia,

Et mane prima Sabbati,

The morn of Sabbath scarce did beam,

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Ad ostium monumenti
Accesserunt discipuli, Alleluia.
Et Maria Magdalene,
Et Jacobi, et Salome,
Venerunt corpus ungere, Alleluia.
In albis sedens angelus
Prædixit mulieribus,
In Galilea est Dominus, Alleluia.
Et Joannes apostolus
Cucurrit Petro citùs,
Monumento venit priùs, Alleluia.
Discipulis astantibus,
In medio stetit Christus,
Dicens, pax vobis omnibus, Alleluia.
Ut intellexit Didymus
Quia surrexerat Jesus,
Remansit fere dubius, Alleluia.
Vide Thoma, vide latus,
Vide pedes, vide manus:
Noli esse incredulus, Alleluia.

When to his monument there came
Disciples who ador'd his name, Alleluia.
There *Mary Magdalen* anxious stood,
And *James*, and *Salome* the good;
His body fain embalm they would, Alleluia.
The angel sat in white all rob'd,
And to the women he foretold:
In *Galilee* you'll see the Lord, Alleluia.
The message scarce did greet his ear,
Swifter than *Peter*, *John* drew near
To the Lord's tomb, with hope, with fear, Alleluia.
The disciples all assembled were;
Among them Jesus did appear,
His peace he gave, remov'd their fear, Alleluia.
Thomas believed not, when 'twas said
That Christ had risen from the dead,
Until he saw the wounds that bled, Alleluia.
My hands, my side, my feet, O see!
Thomas, wounds that bled for thee:
Renounce thine incredulity, Alleluia.

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Quando Thomas vidit Christum
Pedes, manus, latus suum,
Dixit: Tu es Deus meus, Alleluia.

When *Thomas*, Jesus had survey'd,
And on his wounds his fingers laid,
Thou art my Lord and God, he said, Alleluia.

Beati qui non viderunt,
Et firmiter crediderunt,
Vitam æternam habebunt, Alleluia.

Blessed are they who have not seen,
And yet, whose faith entire hath been,
Them endless joy from pain shall screen, Alleluia.

In hoc festo sanctissimo
Sit laus et jubilatio:
Benedicamus Domino, Alleluia.

On this most solemn feast let's raise
Our hearts to God in hymns of praise,
And bless the Lord in all his ways, Alleluia.

Ex quibus nos humillimas
Devotas atque debitas
Deo dicamus gratias, Alleluia.

Our grateful thanks to God let's give,
In humblest manner, whilst we live,
For all the favours we receive, Alleluia.

HYMNS *for Whit-Sunday.*

VENI Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quæ tu creasti, pectora.
Qui diceris Paraclitus,
Altissimi donum Dei;

CREATING Spirit, come possess
Our souls, and with thy presence bless:
And in our hearts, fram'd by thy hand,
Let thy celestial grace command.
Thou who art call'd the *Paraclete*,
The Almighty Father's gift complete:

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Fons vivus, ignis, charitas,	The living fountain, fire, and love,
Et spiritalis unction.	And sacred unction from above.
Tu septiformis munere,	Thou finger of the Father's hand,
Digitus paternæ dexteræ,	Who dost a sev'nfold grace command:
Tu rite promissum Patris,	Thou promis'd from the Highest sent,
Sermone ditans guttura.	In various language eloquent
Accende lumen sensibus:	Purge with thy light our earthly parts,
Infunde amorem cordibus:	And with thy love inflame our hearts:
Infirma nostri corporis	Thus human weakness fortify
Virtute firmans perpeti.	With everlasting constancy.
Hostem repellas longiùs,	Far from us drive the infernal foe,
Pacemque dones protinùs,	And peace, the fruit of love, bestow:
Ductore sic te prævio	Thus having thee, our safest guide,
Vitemus omne noxium.	Let not our feet to evil slide.
Per te sciamus da Patrem	Let us by thee the Father own,
Noscamus atque Filium:	And to us let thy Son be known:
Te utriusque Spiritum	Let us believe in thee, who dost
Credamus omni tempore.	From both proceed the Holy Ghost.
Deo Patri, sit gloria,	To God the Father, and the Son,
Et Filio, qui a mortuis	Who rose from death, be glory done:
Surrexit, ac Paraclito,	This praise for ever let's repeat,
In sæculorum sæcula. Amen.	To God the holy Paraclete, Amen.

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V. Loquebantur variis linguis Apostoli, *Alleluia.*
R. Magnalia Dei, *Alleluia.*

V. The Apostles spoke in various tongues, *Alleluia.*
R. The wonders of God, *Alleluia.*

THE PRAYER.

O God, who by the light of the Holy Ghost, didst instruct the hearts of the faithful, grant that by the direction of the same Holy Spirit, we may relish what is right, and always rejoice in his consolations: through Jesus Christ our Lord. Amen.

Sequence for Whit-Sunday.

Veni Sancte Spiritus	Come, Holy Ghost, send down those beams,
Et emitte cælitus	Which sweetly flow in silent streams,
Lucis tuæ radium.	From thy bright throne above.
Veni Pater pauperum:	O come thou Father of the poor,
Veni dator munerum:	Thou bounteous source of all our store,
Veni lumen cordium.	Come fire our hearts with love.
Consolator optime,	Come thou of comforters the best,
Dulcis hospes animæ,	Come thou the soul's delicious guest,
Dulce refrigerium.	The pilgrim's sweet relief.
In labore requies,	Thou art our rest in toil and sweat,
In æstu temperies,	Refreshment in excessive heat
In fletu solatium.	And solace in our grief.
O lux beatissima,	O sacred light, shoot home thy darts,
Reple cordis intima	O pierce the centre of those hearts,
Tuorum fidelium.	Whose faith aspires to thee.

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Sine tuo numine,
Nihil est in homine,
Nihil est innoxium.

Without thy Godhead no thing can
Have any price or worth in man:
Nothing can harmless be.

Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.

Lord, wash our sinful stains away,
Water from heaven our barren clay,
Our wounds and bruises heal.

Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

To thy sweet yoke our stiff necks bow,
Warm with thy fire our hearts of snow,
Our wand'ring feet repel.

Da tuis fidelibus,
In te confitentibus,
Sacrum septenarium.

O grant thy faithful, dearest Lord,
Whose only hope is thy sure word,
The seven gifts of thy spirit.

Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.
Amen.

Grant us in life to obey thy grace,
Grant us in death to see thy face,
And endless joys inherit.
Amen.

THE PRAYER.

O God, to whom every heart lies open, every will speaks its desire, and from whom no secret is concealed; purify the thoughts of our hearts by the inspiration of the Holy Ghost, in order that we may perfectly love thee, and worthily praise thee: through our Lord Jesus Christ, thy Son, who with thee and the same Holy Ghost liveth, &c. Amen.

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HYMNS *for Corpus Christi, and for the Procession of the Blessed Sacrament, on Holy Thursday.*

PANGE lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi
Quem in mundi pretium,
Fructus ventris generosi,
Rex effudit gentium.

SING, O my tongue, adore and praise
The depth of God's mysterious ways:
How Christ, the world's great King, bestow'd
His flesh conceal'd in human food,
And left mankind the blood that paid
The ransom for the souls he made.

Nobis datis, nobus natus,
Ex intacta virgine;
Et in mundo conversatus
Sparso verbi semine,
Sui notas incolatus
Miro clausit ordine!

Given from above, and born for man,
From virgin chaste his life began;
He liv'd on earth, and preached to sow
The seeds of heavenly love below;
Then seal'd his mission from above
With strange effects of power and love!

In supremæ nocte cœnæ,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

'Twas on that ev'ning when the last
And most mysterious supper past;
When Christ with his disciples sat,
To close the law with legal meat;
Then to the twelve himself bestow'd
With his own hands to be their food.

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Verbum caro, panem verum,
Verbo carnem efficit:

Fitque sanguis Christi merum,
Et si sensus deficit,
Ad firmandum cor sincerum

Sola fides sufficit.

The Word made flesh for love of man,
His word turns bread to flesh again,

And wine to blood, unseen by sense,
By virtue of omnipotence:
And here the faithful rest secure,

Whilst God can vouch and faith insure.

Tantum ergo sacramentum

Veneremur cernui;

Et antiquum documentum,

Novo cedat ritui,
Præstet fides supplementum

Sensuum defectui.

To this mysterious table now,

Our knees, our hearts, and sense we bow:

Let ancient rites resign their place

To nobler elements of grace:
And faith for all defects supply,

Whilst sense is lost in mystery.

Genitori, Genitoque,

Laus et jubilatio,
Salus, honor, virtus, quoque,
Sit et benedictio:

Procedenti ab utroque,

Compar sit laudatio. Amen.

To God the Father, born of none,

To Christ his co-eternal Son,
And Holy Ghost, whose equal rays,
From both proceed, be equal praise:

One honour, jubilee, and fame,

For ever bless his glorious name. Amen.

V. Panem de cœlo præstitisti eis. *Alleluia.*
R. Omne delectamentum in se habentum. *Alleluia.*

V. Thou hast given them bread from heaven. *Alleluia.*
R. Abounding with whatever is delicious. *Alleluia.*

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THE PRAYER.

DEUS, qui nobis sub sacramento mirabili passionis tuæ memoriam reliquisti; tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis, &c.

O GOD, who in this wonderful sacrament hast left us a memorial of thy passion: grant us so to reverence the sacred mysteries of thy body and blood, that our souls may be always sensible of the fruit of thy redemption. Who livest, &c.

HYMN *at the Elevation.*

O SALUTARIS hostia,
Quæ cœli pandis ostium;
Bella premunt hostilia,
Da robur, fer auxilium.
Uni trinoque Domino,
Sit sempiterna gloria:
Qui vitam sine termino,
Nobis donet in patria.

O SAVING host, that heaven's gate,
Laidst open at so dear a rate;
Intestine wars invade our breast;
Be thou our strength, support, and rest.
To God the Father, and the Son,
And Holy Spirit, three in one,
Be endless praise: may He above,
With life eternal crown our love.

FINIS.

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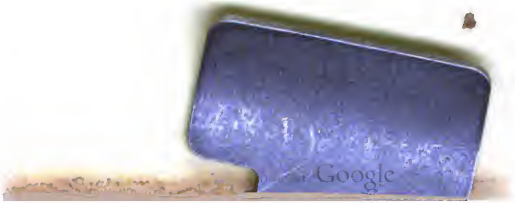
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